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OBSTACLES TO THE PROPAGATION OF TRUE CHRISTIANITY IN FRANCE.

A SERMON

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Translated from the original French.

"WHO HATH BELIEVED OUR REPORT?" ISAIAH LIII. 1.

We should indeed be guilty of deep ingratitude, and even of injustice towards Divine Providence, were we not to acknowledge the existence, progress, and greatly-increasing extension of religious revival among us. We cannot deny that the Bible, long proscribed and contemned, has resumed its place in the favour of many, that christian ideas begin to shed their influence over some minds, and that the value of evangelical faith becomes, from year to year, and from month to month, more ardently and universally felt. Prejudices gradually give way, prepossessions disappear, people examine and listen with more calmness, seriousness, and impartiality, and if the establishment of evangelical worship and the eagerness with which many persons attend on it were the only demonstration of this fact, this sign of the times in which we live were alone sufficient to excite our gratitude to God, and stimulate us to renewed effort. Seldom do we enter this chapel and ascend this pulpit without emotions of joy, which we delight to yield as an offering to the Lord, at beholding in the midst of this great city, the metropolis of vanity, the ancient and renowned seat of dissipation and worldly pleasure, an increasing number of souls who feel that man ceases not to exist with the body, and who perceive the necessity of arranging the great business of salvation. But when we compare this country with other countries where the christian religion flourishes and is in honour, when we see how slow and difficult are the triumphs of truth here, how small and almost imperceptible are the number of true disciples of Christ, proportioned to the entire population, how rare are conversions, real conversions, conversions not from one opinion to another opinion, not from one sect to another sect, but from the world to God, we cannot but exclaim in the words of the prophet, "Who hath believed our report, and to whom is the arm of the Lord revealed?" What are the causes which retard the progress of the truth in France, and which make this country, in other respects so great and illustrious, with regard to christianity, so far behind many other countries of Europe? These causes lie both with the world and the church; these obstacles proceed both from those who believe not the truth, and those who profess it. We shall confine ourselves to-day to reasons derived from the actual state of society which may serve to account for the estrangement of the French from Christian principles. The reasons are not, we conceive, merely those which are common to other nations, and which hinder men of every clime from believing in the Gospel of Jesus Christ. Thus we shall not dwell upon the deep corruption of the human heart,

its natural opposition to Divine Revelation, the empire of the passions, the power of selfishness, the yoke of opinion, or the strength of attachment to the world, for if these general obstacles alone existed, why should not the religion of the Son of God triumph equally among us as in other places? We will speak only of special causes, peculiar to the society in which we live, which are closely connected with the general obstacles we have just enumerated, and increase the resistance to the influence of Christianity. These obstacles might all strictly be ascribed to levity; but this levity itself requires to be analyzed and developed. We therefore affirm that the principal reasons that the French do not believe Christianity are to be found first in their confirmed religious indifference; secondly, in their love of pomp, display, and fictitious emotions; and lastly, in their deficiency of moral convictions.

I ascribe it then, in the first place, to their profound indifference to Christianity. This indifference is apparent in the very history of France, and if it be true that example is the more contagious when proceeding from persons of exalted station, can we be surprised at the discredit into which religion has fallen after the kind of conspiracy entered into by nearly all the most eminent ranks against the Christian faith? When we see for centuries, monarchs summoning it to their courts only to sanction their irregularities, calling in the aid of devotion and confessors merely to appease conscience in the midst of their sins and profligacy, and taking pains to prove to their subjects that it is only a mockery and illusion; when we see the ministers of this same religion, with eminent exceptions doubtless, making use of it only to conceal their own interested and ambitious views and desires for power; when we see again the scholars and pretended philosophers of the last century eagerly seizing on this false, decrepid, delusive religion, this parody of Christianity, to assail with the powerful strokes of their irony and sarcasm Christianity itself, and when we consider that the natural man, such as sin has made him, is much more disposed to be governed by examples which confirm him in his evil way, than to profit by those which are calculated to direct him in the right path, need we be surprised that the gospel of Christ has so little honour? For my own part I am only astonished that it has so much. For after the little that the French nation has to this day seen of pure Christianity, and the mass of superstition and hypocrisy which has been presented to its view in the place of truth, I confess I believe that to a certain extent, not merely indifference but hatred also to the gospel has been entertained. We must not say that if the religion of the Saviour of the world has so few sincere disciples in this kingdom it is because it is not known. It would be more correct to say that it is because they have determined not to know it, and if they have decided not to seek acquaintance with it, it is that it has been considered as a system old, worn out, dead, never to revive. They scruple not to compare it to an old coat which can never be restored, to an ancient coin no longer current, to ruins which can never be built up. But do these men who profess to be so well acquainted with the value of Christianity really know that which they reject and blaspheme? Alas they have for the most part taken the semblance for the reality, the caricature for the original, and were you to interrogate them concerning the nature of the gospel, some would tell you of the mass, others of confession, these of the hierarchy, those of religious ceremonies, and those who believe themselves the most judicious, of morality: they would speak of every thing but that which constitutes the essence of the word of God, Christ saving our souls from eternal condemnation by his expiatory sacrifice, Christ regenerating our souls by his spirit, Christ living in our souls by his grace, Christ conducting us in his steps to eternal life. After this you may preach, write, speak in favour of Christianity to men who consider you uselessly engaged in consecrating yourself to such a cause. They will scarcely listen to you, or if they do, it is merely as a matter of courtesy and to oblige you. For business, friendship, the news of the day, the cultivation of any study, or for the most frivolous book, they find abundant leisure; but for the study of the word of God, of which they are perhaps even more ignorant than the inhabitants of the wilds of Africa or America, since those heathens have no ideas concerning it while these have false ones, they will never find an hour, not one single hour in their lives. This moral apathy, this profound indifference, the fruit of levity, ignorance, and prejudice, this inertness and resistance at the

same time, is one of the most serious obstacles to the propagation of Christian truths and the increase of religious revivals, and if God does not speedily by some new strokes of that rod with which he has so frequently corrected this country, or by an extraordinary display of the secret power of his grace, shake the world, and arouse it from that dreadful lethargy in which it sleeps the sleep of eternal night, there is great reason to fear that the tabernacles of the Lord will long re-echo with the lamentations of the church, in the person of its ministers and children crying with Isaiah, "Who hath believed our report?"

The second obstacle to the rapid spread of christian principles in this kingdom and especially in this city, is the impetuous love of its inhabitants for display, pomp, and fictitious emotions. The faculty which is most prominently developed to the prejudice of others is that of taste. That which they love and seek as supremely essential is the *beautiful.* This it seems to them should predominate, the rest is of secondary consideration. It is not merely in arts, manufactures, or accomplishments that this extravagant predilection for that which bears a poetical and attractive form displays itself. They wish to discover this quality in things which appear not to comport with its nature, or at least in which it can be regarded merely as subordinate: science for example, talent, merit, philanthropy, even virtue itself. The most important and admirable system, the most fortunate and useful discovery, the noblest and most enlightened undertaking, if not primarily and essentially beautiful, excites little attention. With the mass, the intrinsic value of a thing is but of secondary importance, upon the exterior appearance and the manner in which it is presented to the attention depends almost every thing. Does then Christianity, asks some one, refuse to satisfy this inherent desire of the human heart? No, Christianity is, like the God from which it emanates, eternal beauty, because it is eternal truth. It possesses infinite, ineffable, inimitable graces and attractions, for those who have submitted their hearts to its influence. But it veils and conceals its chaste and heavenly delights from the eyes of those who place in their estimation and affections the beautiful before the real, pleasure before duty, the enjoyments of the mind, taste, and imagination, before the conversion of the heart How grand the Christian doctrine of God manifested in the flesh for the salvation of sinful men! How does it surpass and confound the most elevated conceptions of genius! How many mysterious and heavenly glories appear in the life of a christian, a life of faith, of love, of self-denial! A soul rising to God on the wings of prayer, maintaining an habitual intercourse with heaven, despising the grandeurs of earth because it can lay claim to titles of nobility inscribed in the book of life, parting cheerfully with the things of this world because God is all in all; a family whose members, loving each other in God and for eternity, consent to the same thing, all tending to perfection; a society of brethren in which peace and harmony reign, and where no other interest, no other ambition, no other rivalry is known, than to serve most perfectly the common Master, the compassionate Saviour, who has shed his blood for the salvation of all; is this not the sublimest of poetry even if it were not the most real of realities? But that these realities of the christian life may be seen, understood, and followed by this people, they must consent to be cried up, to appear on the stage, to adopt the protection of a popular solemnity, to quit the obscure circle of private life, to raise a theatre to the public gaze. But as they could not lend themselves to this without falling immediately from the dominion of the Spirit to that of the flesh, from the world of reality to that of vanity, from the heights of heaven and the divine life to the low and dismal regions of terrestrial passion, that is, in one word, without ceasing to exist, there is an absolute impossibility that truth can ever accord with the corrupt affections of the human heart, or render itself worldly to convert the world. Expect not then, O trifling and unbelieving generation, that the religion of the Son of God will mount a platform to attract thy attention. She will not. Require not that to obtain thy favour she should borrow foreign ornaments which only tend to destroy the efficacy of the cross of Jesus Christ. No, she cannot, for it is not she who must convert herself to thee, but thou who must be converted to her. She will continue to speak to thee in her own language, simple but grand, frank but chaste, severe but lovely, but especially will she continue to live, to walk, to act in the midst of thee, in the life of her

disciples. If thou wilt leave the vortex of thy folly, thy false pleasures and illusory joys, to listen to her voice, to believe and obey her, the church on earth and the church in heaven will celebrate thy return with songs of triumph, there will even be joy on thy account among the angels of God. But if, on the contrary, thou wilt persevere in a course of worldly vanity, the children of God will persevere in weeping over thee and praying for thee, and will exclaim in words inspired even more by desire for thy salvation than by grief, "Who hath believed our report?"

One more obstacle which paralyzes the efforts of Christians to propagate evangelical faith, is the deficiency of moral convictions in the great mass of the nation. As the eternal and immutable principles of duty both towards God, our neighbour, and ourselves, so clearly revealed in the moral law of the Old and New Testaments, are not inculcated in infancy, and do not form the basis of the education of youth, each one makes a morality to his own taste, a morality of convenience, a morality corresponding to his position in society, an individual morality which he bends to his inclination, which he accommodates to his wishes, and with which he satisfies his conscience. According to this system, he does not ask himself,—what dost thou owe to God? but,—what dost thou owe to thyself? What thinkest thou thy own interests require? What do the rules of society claim? There is no responsibility to God, no culpability on the part of man, no divine justice, the guardian and avenger of a law, holy as the God from whom it emanates. The well-grounded apprehensions of one, who conscions that he has offended God, feels that he is exposed to the weight of his anger, are accounted foolish terrors and puerile fears. In this system they live and die in perfect security, without self-reproach, without desiring an alteration, without imploring the favour of heaven, and without even suspecting that they sleep bound in the embraces of eternal death. Such being the moral condition of the mass, what fruit can the gospel produce among us? The gospel is the announcement of the pardon which the Holy of Holies offers to the guilty sinner in virtue of the sufferings and expiatory death of Christ, it is the proposed reconciliation of enemies, it is the remedy presented to he diseased, it is in a word salvation accorded gratuitously to perishing immortals. But how shall this gospel be appreciated, understood, and received by men who neither feel themselves guilty before the law, enemies to God by the inclinations of their hearts, diseased in their souls, nor lost on account of their sins? In vain would you proclaim with the sound of a trumpet those charming words of grace, pardon, and good news, which produce so powerful a thrill in the enlightened conscience, and create a new world within by substituting heaven in the place of hell, in vain would you post them on the public places or on the corners of the streets, in vain would you inscribe them on the door of every dwelling; they would not excite a glow of joy and hope, they would remain a mystery to them because they are ignorant of the mystery of their own corruption. Here and there a soul prepared by grace, taught from above by the heavenly Physician, convinced of sin by the Spirit, listens to the good news, and exclaims on hearing that through Christ God freely pardons the greatest sinners. "This is what I want, behold what I have long sought!" But with the thousands and thousands of men who live satisfied with themselves and have no religious wants, this same word finds no echo, awakens no sympathy. For Jesus is the God of the humble, the God of the poor, the God of those who weep, and as long as we see around us so many sinners great in their own eyes, rich in their own righteousness, happy in earthly pleasures, we shall be compelled to repeat the complaint of Isaiah, "Who hath believed our report?"

Christians! brethren! such being, alas! a too correct picture of our epoch, we have three duties to fulfil corresponding to the three facts I have cited: I will briefly state them. And in the first place since so much indifference to religion prevails amongst us, and an indifference accompanied by so gross ignorance of the pure gospel, we cannot be too open, too clear, too precise, or too explicit in the confession of the truth. In other times or in other places we might be less particular, but in a country where the first elements of christianity are unknown, and where the ancient and majestic edifice of faith has been veiled by superstitions which conceal its real beauty and splendour, we must put aside all concealment, avoid all vague and general terms, place foremost the truths of

religion, declare to all who will listen that christianity is God in Christ manifested in the flesh to redeem sinners, God in Christ revealed in their souls to sanctify them, God in Christ exalted to reign over them, God in Christ who will come in the fulness of time to deliver and glorify his church; or in other words that Christianity is Jesus received and believed as Prophet, embraced as Priest, loved as Master, adored and praised as King, by the power of the Holy Spirit, to the glory of God the Father.

Again, since the heart, charmed with the attractions of so many vain things which will soon pass away as a shadow, is become insensible to the charms of christian piety and the true life, let us redouble our efforts and perseverance in the work of our salvation; this will prove a means of winning them to God. And if it be true that there is not in the world a more powerful influence than example, and especially than that of charity (as we see in the first ages of the church the virtues of believers and the constancy of martyrs were at least as instrumental in converting souls to Christ, as the most persuasive preaching of the apostles of the Cross), let it be our part, my brethren, to live the true life, the life of self-denial, the life of humility, the life of love, the life of Christ our Master and our God; let it be ours to show, not only by words but by our daily and hourly conduct, in private and in public, in our houses and as individuals, as christians and as citizens, the efficacy of christianity, to render us happy and holy, to teach us to pardon and endure, to console and rejoice us, to produce obedience and self-denial.

And finally, since conscience slumbers, and before the conscience is awakened the Gospel can be neither understood nor desired, let us seek to render to the moral law that ascendancy over the mind which it has lost; let us plead its cause, recount its rights, maintain its holiness and inviolability, endeavour to produce conviction of having transgressed it. Here again will not the best means of succeeding, under the blessing of the Spirit of our God, be to show that we are bound by it ourselves, and that the power of the love of Christ has rendered us its slaves?

In thus acting and praying let not our courage fail, for we shall conquer. The times are evil, but God is faithful to his promises. The obstacles are considerable, but the Lord is almighty. The resistance is great, but the sword of the Spirit will triumph. From year to year, from month to month, from day to day, the Lord will comfort Zion; he will gather his elect together, he will open to them the doors of his church, he will introduce them to the fold of the good Shepherd. "The wilderness shall become a pool of water and the dry land springs of water. Every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain." To days of sorrow and darkness will succeed days of joy. The church will no longer exclaim, seated in mournful sadness in the midst of the solitude, "Who hath believed our report?" but the Lord will say to it "Arise, shine, for thy light is come and the glory of the Lord is risen upon thee;" and astonished at its increase and conquests, it will exclaim in a transport of grateful surprise, "Who hath begotten me these, seeing I have lost my children and am desolate? The place is too strait for me, give place to me that I may dwell." "Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains, for the Lord hath comforted his people, and will have mercy upon his afflicted." O Lord, grant unto us speedily these days of refreshment and salvation! Amen.

THE EARLY YEARS OF THE LATE REV. W. STEADMAN, D.D.

It is generally known to the readers of this work, that Dr. Steadman was for many years one of the most laborious and useful ministers in our connexion. In an extensive circle he was regarded with peculiar veneration; and the offices which he sustained, the activity which he exhibited, and the amiable qualities which he displayed wherever he went, procured for him a large share of the esteem and confidence of the religious public. A brief memoir of him was given in the Baptist Magazine for June, 1837; but a volume which will be noticed in another part of this number, has just issued from the press, contain-

ing a full account of his career, from which we have pleasure in extracting the following interesting narrative of his early history, written by himself.

"I was born at a farm-house, called the Scetches, in the parish of Eardisland, five miles to the westward of Leominster. Not long after my birth, a morbid humour closed up my eyes, so that for upwards of a month I was blind. Upon its subsiding, the defect in sight, which probably arises from a turbid state of the crystalline humour, and which has accompanied me through life, and will attend me till death, first made its appearance. Whether it arose from that complaint, or had a more early origin, will never be known. It was generally thought, during my infancy and childhood, that a film had grown over the pupils of my eyes. On that account, many prescriptions, from different pretenders to skill in curing disorders of the eyes, were attended to, and I was often tormented by having various substances blown into my eyes through a quill, amongst them refined loaf-sugar, powdered very small, in order to eat away this supposed film. I have cause for thankfulness, that these ignorant tamperers with organs so delicate as those of sight, did not more injury; and more especially that my sight has been such, with all its defects, as to answer nearly every important purpose. My being unable to recognize persons, even intimate friends, merely by their features, has always been to me the most sensible injury felt from this defect.

"I was of a thoughtful and reserved turn from my childhood. I listened with considerable attention to what persons about me were conversing on, treasured it up in my memory, and often meditated upon it, let the subject be of whatever nature, providing it came within the reach of my capacity. I was particularly struck with the relations of ghosts, apparitions, and other supernatural appearances. These haunted my imagination, often kept me awake at night, and, I have reason to think, were the principal cause of the night-mare, a disorder with which in my growing up I was frequently afflicted. If credulous people knew what an injury they do children by relating such stories in their hearing, they surely would refrain from such a practice.

"Till I was nine years of age, I had an aversion to learning; and, having an excuse from my defect in sight, I grew up to that age without being able to read. But at that period, shame, and a sense of the great disadvantages I was likely to sustain from my ignorance, overcame the aversion. I went to a common school, applied myself with diligence, and learned with rapidity. In the course of a few months, I could read my Bible. I had then an avidity for learning; my means of improvement, however, were few. I first went to school to a woman of no great accomplishments, in the village of Eardisland; and soon afterwards, on my father's removal to Monkland, a neighbouring village, I went to another female instructor who was, if possible, still less qualified for the employ. I had learned to pronounce the words tongue and plague as they ought to be pronounced; but such was the profound erudition of my second instructor, that she ordered me to pronounce those words pla-gue and ton-gue, making two syllables of each, and enforcing her orders with a rap on my head, from the long stick she generally held in her hand, or kept within her reach.

"Owing to the poverty of my father, this was all the schooling I had till I was about eleven years of age, when my aunt, who had kept my father's house from the death of my mother, and who had performed numberless acts of kindness to me, was at the expense of my education for some months, at different times, with Mr. Joshua Thomas; and, a few years afterwards, when I was nearly grown up, my eldest brother paid for two quarters' schooling, to a Mr. Price, at Leominster, to whom I went chiefly with a view to improve myself in writing, in order to qualify me for teaching a school. From my twelfth year I took pleasure in reading, and applied myself diligently at home. But my library was very limited, consisting of little more than a Bible, Fisher's Young Man's Companion Hill's Arithmetic, Bunyan's Works, and a few other religious books of the Nonconformists. With these helps I became well acquainted with arithmetic in all its branches, and the outlines of mensuration and geography. To the mathematics I felt a strong inclination; and, had I been furnished with moderate assistance, either from living tutors, or from proper books, have reason to believe I should have pursued the study of them with great pleasure and success. I

repeatedly read the historical books of the Bible, and whatever books I could come at, that served to illustrate the sacred history. Books of history and geography I read with great avidity. As soon as I was able, I purchased the folio edition of the voyages of Captain Cooke ; and so strong was the impression made upon my mind by reading it, and Walter's Account of the voyage of Lord Anson, which I had borrowed and read but a little time before, that I was tempted to engage in the enterprise of discovery myself. I read Bunyan's Pilgrim's Progress, Holy War, Life of Badman, Grace abounding to the Chief of Sinners, and some other of his books, with pleasure and interest, even prior to my having any due sense of religion.

"From the tenth to the seventeenth year of my age, my circumstances were trying. My father had left the farming business, and become a farmer's labourer, nearly the only employment to which a person who was not a farmer, nor a handicraftsman, or mechanic, could in that country betake himself. For two years of that period, during which my aunt, before mentioned, resided with him, we were tolerably well provided for. In the autumn of 1775, she married Mr. Benjamin Havard, coachman to Mrs. Marlow, a wealthy and charitable lady, and the great, I may almost say, the only friend of religion and religious people thereabouts. She had a farm in the parish of Dilwyn, at which another of my aunts resided; but for many years she had resided at Leominster, and was a member, and the principal support of the Baptist church in that town. Her house was the resort of all evangelical ministers, and she exerted herself in every way in her power for the promotion of the interests of Christ. The students from Lady Huntingdon's college at Trevecca, a place about thirty miles distant, used to preach at her house. Three years after the period of my aunt's marriage, this valuable woman died, sitting in her chair while one of her friends was dressing her, and while she was expressing her thankfulness to God that she could sleep so comfortably at the advanced age of eighty-eight. She expired suddenly without a groan or a sigh.

"Upon my aunt's marriage she went to reside at Leominster; and from Midsummer 1776, till nearly the close of that year, my father and I lived alone. In the following autumn he married Catherine Gravenor, a very suitable woman, who was a valuable wife to him, and a kind mother to me. For a time we went on without much difficulty; but soon after labour became scarce, owing to the monopolizing of farms, which began to prevail in that neighbourhood; so that, during the years 1778, 1779, and 1780, we endured great hardship, were very badly clothed, and at times but scantily fed. Upon Mrs. Marlow's death, my uncle Havard rented the farm at Dilwyn, then left by Mrs. Marlow to the church at Leominster, and I went to reside with him in the summer of 1779, as a servant. But I disliked ploughing, sowing, driving horses, and other branches of farming business; nor were my services longer needed. I, therefore, at the close of the summer, returned to my father. I sought employment, but could procure none, except that of making bee-hives.

"In 1780, my mother-in-law began a school, and I assisted her. This led on to my teaching school for myself, at the close of my last quarter with Mr. Price, when I was little more than seventeen. I kept my school, first in my father's house at Monkland; then, for nearly a year in the parish church, by permission of the clergyman; afterwards at Ivington, a village about two miles distant; and finally became an assistant in the free school at Eardisland (pronounced Yearsland) to the clergyman, the Rev. John Thomas. In this situation I continued nearly six years, until I was called to the ministry, and entered the academy at Bristol. It was an important situation to me, not only as it produced a livelihood, but afforded an opportunity for reading and study, which, with the kind assistance of my employer, laid the foundation of my classical learning.

"Being born, and living for the first ten years of my life in a lone farm-house, spending the next fourteen in a small village, and having scarcely any intercourse with persons raised above my own rank, my life had little to distinguish it. Few events of importance either attended me, or came under my notice. Little occurred to vary the scene. My farthest journeys were to Leominster, to Pembridge, or Weobly—market-towns, within four or five miles of my residence. Twice I was at Hereford, a distance of thirteen miles, and

once at an association at Pershore, in Worcestershire, thirty-four miles, which gave me an opportunity of seeing Worcester, in my way thither.

"Of politics I knew little. During the period of my minority, the American war began and ended. My father read a weekly paper, and was a warm opponent of the American cause. He was angry with Gage and Howe for their supineness and cowardice. Burgoyne was for a while his favourite, but sunk in his esteem when he suffered himself to be taken; and with his capture his hopes of success nearly vanished. I was on the opposite side; I was terrified with the account of the battle of Bunker's Hill; mortified with the capture of New York; pleased with the taking of Burgoyne, wearied with the repeated defeats and alternate successes of the contending parties, and, at length not a little satisfied with the capture of Lord Cornwallis and his army, at York town, as that event promised to put an end to the bloody contest, and to give that termination which I own I had always wished it to receive—in favour of the independence of the Americans. I gloried in the victory of Admiral Keppel over the French fleet, and was angry that he was afterwards brought to a trial; and I partook largely in the common exultation caused by the subsequent victories over the French, Spaniards, and Dutch, by Admiral Rodney and Sir Peter Parker.

"I often survey the first-twenty years of my life with mingled emotions of pain and pleasure. I frequently looked round and surveyed the comparative superior conditions of almost all my equals in age, not unfrequently with a degree of envy and regret. I felt my poverty, and my want of opportunities for mental improvement; and often looked forward towards future life with a considerable share of anxiety. I do not, however, remember to have indulged in habits of murmuring against God; though, alas! for the greater part of that period I was destitute of his fear. Most likely I did not realize his providential government to a sufficient degree even for it to become an occasion of sin in that department of depravity. I now, however, look back upon the whole period with sentiments of gratitude; for not only were the instances of Jehovah's care, in providing for me in the midst of poverty and hardship, numerous and manifest, but my poverty itself and all its appendages, overruled for eminent good; as they have served to fit me for the difficulties I have had to encounter since, and operated as an incentive to compassionate others, in like circumstances, as well as a check to that pride and vanity to which I am but too much inclined.

"Though I do not think I had any true religion till near the close of my seventeenth year, I had many thoughts on what related to it, and sometimes strong impressions, even from my earliest recollections.

"When not more than three, or at most four years old, I often thought of God and death with terror, as I felt conscious that I was in a state of sin, and therefore unfit to die and to appear before God. Under these impressions, I once attempted to persuade myself there was no God. But it immediately occurred to my thoughts, who makes it rain? and who makes the dry weather? For I had often noticed that my father had frequently expressed a wish for rain, but could not make it rain; and, on the other hand, particularly in harvest-time, had wished for dry weather, but could not obtain it. This fully convinced me that there must be a God who made it rain, and who caused it to cease raining at his pleasure. When ten or eleven years of age, a sense of religious things took faster hold of me. I was much terrified with the fears of death, and was driven to the practice of secret prayer; and had at some times a degree of sweetness and pleasure in that exercise, and in the confused notions I had of the Divine mercy. In the beginning of the year 1775, I recollect one remarkable instance of this. Some incident led me into a room in my father's house; I took up the Bible, and read some of the Psalms; among others I think the 117th. I cannot recollect any sentiment that was conveyed to my mind; but a very pleasing impression seized me. The thoughts of God, of Jesus Christ, and of heaven, were very delightful to me. I prayed, and attempted somewhat like praise; and I seemed to wish to die rather than to live, fearing that if I lived, I should lose those feelings, and relapse into forgetfulness and sin. What I feared took place; for I soon mixed with my young companions, in sliding upon the ice, and the impression wore away. It did not, however, wholly sub-

side at once; a degree of it remained through the day, and filled me with remorse; in the evening when I attempted to pray afterwards, it entirely vanished. When living with my uncle Havard, also, I recollect one day being very powerfully arrested with the thought that the eye of God was upon me, and beheld all my iniquity. I seemed to view him looking down with wrath upon me, as I leaned upon a gate over which I was passing, ready to call me to his bar. But this I soon forgot. In the same year, I was powerfully impressed with a sermon from one of Lady Huntingdon's students, from 1 Tim. vi. 12, "Fight the good fight of faith." This impression lasted several days, and led me to read and pray with greater diligence and earnestness than I ever recollect to have done for anything like the same space of time before. This, however, issued as former impressions had done. Not long after this I was again, for a time, very forcibly arrested: it was by a dream. I thought I was on an eminence in my father's garden, and looking to a range of hills to the southward, when on a sudden, a fire burst out in the point directly opposite to me, and spread with rapidity to the east and the west, and was fast surrounding the horizon, and enclosing me in it. I took it for the last conflagration, and looked upon myself as immediately to be summoned before my Judge. I knew I was unprepared to meet him, and had nothing but condemnation to expect. I cried out in terror, "What a fool have I been to neglect my soul and its salvation! and now it is too late!" The agitation of my mind awoke me; the awful scene was withdrawn; but the impression continued for some time. When awake, I felt quite convinced I was in the state in which in my dream I had apprehended myself to be—unprepared to meet my Judge. I knew, too, that though this was a dream, the conflagration of the world, and the day of judgment were realities, and would most assuredly take place. I read, I prayed, I feared, I hoped. My concern was stronger than at any former period. But this, alas! vanished in a few days, and I became as thoughtless as ever. I have reason to wonder at the forbearance of God with me, during this part of my life, as these repeated impressions tended to bring more of the deceitfulness of my heart, and the depravity of my nature to light. For after each of these periods of religious concern, I have to confess with shame, that I grew more hardened than before. This was more especially the case after the last impressions subsided. Parental authority had ceased, tenderness of conscience had left me; I had almost forsaken the public worship of God, had mingled with the worst of company, used profane language, and sung wanton songs. Temptations to the worst of evils began to operate in all their force, and to such a pitch of audacity had I arrived, that I once said to myself, 'If I had but an opportunity of gratifying my evil inclinations, I care nothing for God; I would gratify them in despite of him.' So that if it had not pleased God to stop me in a way of sovereign mercy, I have reason to think I should have launched out into all kinds of iniquity, and thereby not only ruined my soul hereafter, but brought myself to disgrace and wretchedness here.

"This great change, as I have hitherto had reason to consider it, took place in the beginning of June, 1781. On the Friday preceding the Lord's-day when it occurred, Mr. Thomas, of Leominster, on his return from visiting my uncle Havard, at Dilwyn, called at my father's, and found me at home, and alone. He had sometimes called before, and I knew enough of the theory of religion to deceive him. This time, he asked me if I meant to come to meeting next Lord's-day. I do not recollect my reply, but am certain it was not my intention to go. He added, 'There is to be baptizing.' This determined me: and though I have to confess, that during the intervening Saturday I was as carnal as ever, and practised as great wickedness as ever I had practised in my life, yet I went on the Lord's-day. I entered the place of worship in a state of entire indifference, and heard the greater part of the sermon with criminal inattention. That part of it which related to baptism somewhat interested me, as I had from my childhood paid some attention to the controversy, and not a little valued myself on my capacity to defend the views and practices of the Baptists. But I heard the whole as a matter of curiosity or speculation, without any application to my own spiritual state. In this frame I continued until the two candidates came to the water-side. The sight of them strongly affected me, and gave birth to a feeling towards the whole of religion, to which, till then,

I had been a stranger. Whatever truth, experience, or duty occurred to my thoughts, appeared to me in a light the very reverse of that it had appeared in before. The attention I had paid to them prior to this period had been matter of restraint: now they seemed to engage my heart. I can recollect no sensation of terror, nor scarcely any new sentiment or thought that arrested my mind. But a new feeling towards truths and objects already known, took possession of my soul. The great God appeared a lovely being; the adorable Redeemer, desirable; faith in him, repentance, prayer, communion with God, with the whole course of religious exercises and duties, pleasant and delightful. I felt an unusually pleasing attachment to the persons baptized, and I should have been glad to have been one of them. I thought within myself, 'What a fool am I, who have enjoyed all the advantages of religious worship and religious instruction from my childhood, to let these persons, who have been destitute of all my advantages, get so much the start of me! Here they are come forward to own their Lord, and profess their love and subjection to him, whilst I, who have so often heard of him, am an enemy to him, a thoughtless, ungodly wretch!' I believe I prayed in good earnest before I left the place, and spent the remainder of the Lord's-day in a way very different from what I had been accustomed to. From that hour I read the Bible with a desire to learn the will of God and the way of salvation; for though I had heard, and read, and speculated much about religion, I felt myself a poor ignorant creature, in need of being taught over again the first principles of the oracles of God. One of the first texts that gave me encouragement was James i. 5, "If any of you lack wisdom," &c. This encouraged me to pray and hope that I should be led in the right way, even the way everlasting. I could not but be conscious that I had experienced an important change, very different from any former transient impressions. Above all things I dreaded losing the impressions I now felt, concluding, if I should lose them and relapse into my former state of folly and sin, this was likely to be the last time God would strive with me; I should be finally given up to impenitence and ruin. Hence when once or twice the feeling seemed to decline, I took the alarm, and earnestly prayed that God would renew and increase it; nor did I pray in vain. My outward conduct underwent a change; for though in my former years I had been kept under restraint, partly from the influence of others, partly from the checks of my own conscience, I had of late given in a great degree the reins to my lusts. I now abandoned these evil practices. I observed the sabbath with strictness and seriousness. I attended the worship of God with steadiness and attention; at times deriving much encouragement from what I heard, though at other times greatly lamenting my barrenness. I prayed much in secret, and, in connexion with the Bible, read all the religious books within my reach. When my school was dismissed, I hastened home to read and pray, and often found my account in so doing. The principal book was Bunyan's works. For these I had a high veneration from my childhood. His Pilgrim's Progress I had listened to from my earliest recollections, and before I could read myself, had, from hearing others, nearly learned the story from the beginning to the end; *then* I found an indescribable delight; *now*, however, I began to read from a more important principle. His Grace Abounding I had also read with much interest previous to this period, and portions of his other discourses, as his discourse on the Two Covenants, his Jerusalem Sinner Saved; and his Come and Welcome to Jesus Christ. I now began to read with a desire to get good to my soul, and have cause to think I was not disappointed. Often was I driven from my book to my knees, to beg of God to show me the mercy he showed to Bunyan; and which he exhibited in such glowing colours in his various works; and to the present day I feel great cause for thankfulness that those volumes were thrown in my way. The advantage, however, was not unmingled. From the perusal of those writings, and others of a similar cast, I had observed that the work of conversion, as described in them, was generally, if not always, commenced or preceded by a pungent distress of mind, bordering on despair, which was suddenly removed by the striking application of some promise, or clear apprehension of the grace of Christ. Now though I was fully convinced of my need of an interest in Christ, and desirous of it above all things, yet as I was conscious I had never undergone these terrors, I began to fear that the change I had experienced

was not real conversion, but only its semblance. This greatly distressed me: I was distressed for want of distress. At times, however, my mind was relieved. I saw an all-commanding excellency in Christ, and felt I could trust him for time and for eternity. I rejoiced in him as my Saviour and my all. One season of this sort was caused by reading a sermon of Daniel Rowland, the great and successful Calvinistic Methodist of Llangetho, on the Thief on the Cross. It led me to a throne of grace. I prayed that the Lord Jesus, who had shown such mercy to a malefactor at the last hour, and in the last extremity, would not withhold that mercy from me. 'Lord,' said I, 'thou hast saved thieves and robbers, yea, murderers, save me!' I believe he heard me; for though, at this distance of time, I cannot recollect the distinct train of thought, I well remember that my soul was filled with joy and peace to a degree I had never before experienced; but this, like other seasons of the kind, soon disappeared; I began to relapse into my former state of doubt, and concluded that this could not be a true manifestation of Christ to my soul. I then often resolved that if such a season of relief should again occur, I would examine it thoroughly, and find out from what principle it did arise. Such a season did return; then it appeared so plain and satisfactory as to need no examination. Thus I went on for about two years or more, tossed between fear and hope, according as the state of my mind was pleasant or painful. I could not come to a clear apprehension on what my hope must be built. I knew it must be Christ, and at times I could securely rest on him. But I did not see that I had a right to approach the Saviour *as I was*, and look to him for all I needed. At length, however, I acquired strength of mind to enable me to examine into the principle itself, and to inquire whether it might not be a mistake to suppose such previous distress was needed. I was led to see that I had regarded it in the light of a recommendation of myself to Christ, and made it a kind of specious self-righteousness. That which was expected by those who were destitute of a theoretic knowledge of the way of salvation, from their moral obedience, I, who knew that theory from my childhood, expected from my distress for sin. They made their self-righteousness a direct passport to the divine favour; I, my distress for sin a recommendation to Christ, whom I knew to be the only way to God. I was then enabled to come to Christ as I was, and endeavoured to live more directly by the faith of him. Several circumstances led to this discovery. I met with a little tract, written if I mistake not, by Mr. John Outton, sen., a Baptist minister of Liverpool, entitled, A Short Essay for a Christian, &c. In it he states the very difficulty under which I laboured, 'I have not been sufficiently distressed for my sins.' To this he replies somewhat like this: 'the distress requisite to conversion does not consist so much in its degree, as in its nature. Have you seen your sin in such a light as to lead you to abhor it, and to fly as a naked sinner to Jesus Christ for salvation? If so, conviction has answered its end;' or somewhat to that effect. This relieved me much, as it showed me that my case was not singular, which I had thought it was; and enabled me to see, at least for the time, that I did abhor sin, and fly as a naked sinner to Jesus Christ. I was also much benefited by a portion of Bunyan's 'Come and Welcome,' an author in whom I had placed almost implicit confidence. He starts the same objection, as one of the causes why a sinner fears that Christ will cast him out. This he answers in nearly the same strain as good Mr. Outton, only much more at large. I derived further relief from the account that great and good man gives of himself, in his 'Grace Abounding.' In this book, while he describes himself as passing through seas of overwhelming distress, he never regards them as constituting any recommendation to Christ, but rather as evils from which Christ must deliver him. *He* was labouring to get out of distress, *I*, to get into it. Conversation with some pious people to whom I now began to open my mind, further convinced me that I was far from being singular. Among the principal was the venerable Joshua Thomas, of whom I have already spoken. He from attachment to my relations, especially to my mother, paid particular attention to me, and had often conversed with me on the state of my soul, when, to my shame be it spoken, I had rather he had been silent. But from the commencement of my religious concern, from some cause or other, I had no opportunity of speaking freely to him for a considerable time. However, when I had opportunity, I

freely disclosed to him the state of my mind, and especially my fears on account of my not having been distressed. To my great surprise, he replied, 'It was just so with me.' He then entered into the particulars of his own case; showed me the sources of his own relief, and took much pains to lead me there also. Some sermons, too, which I heard about the same time, from Mr. Hopkins, an eminent minister of the Independent denomination, at Bromyard, were very useful in establishing me in the views I began to entertain. Having arrived at some settled rest, I began to think more seriously of making a public profession of religion. To this Mr. Thomas had repeatedly urged me, but I drew back through fear of not possessing what I should profess. At length, however, I resolved upon that important step, though with fear and trembling. I was baptized in April, 1784, and received into the church on the last Lord's-day of the month. My frame of mind during these solemnities was not comfortable, but upon the whole not unhappy, and though for the three following years I had many doubts, and many imperfections, I was not left to despair, nor to dishonour the profession I had made. I now lament the failings that then attended me, but I hope I was sincere, and I bless God for preserving me in the situation in which I was placed, and from falling a prey to the temptations by which I was surrounded.

"From this period to the time when I engaged in the work of the ministry, I continued to teach in the school at Eardisland, under the patronage of the clergyman of whom I have already made mention. He always treated me with great respect and kindness, constantly assisting me in my literary pursuits; and though, in answer to a question he asked, I frankly told him I had been baptized, his friendship suffered no abatement. During the six years I spent in that situation, I resided at home with my parents, at Monkland, upwards of two miles distant, but slept half my nights at Eardisland, in order to secure as much time as possible for study and devotion. I read my Bible and all the religious books I could procure. Among them were Bunyan's Works, Hervey's Dialogues, Romaine on the 107th Psalm, and twelve Sermons on the Law and Gospel, Gill's Body of Divinity, Sermons and Tracts, some volumes of his Exposition Brine on various subjects, Newton on the Prophecies, and others I cannot now recollect. From all of them I derived some real advantage. Until the beginning of the year 1784 my reading and other pursuits were confined to the English language; I then attempted the acquisition of the Latin. I was induced to make the attempt by the circumstance of meeting with Latin sentences interspersed through many of the books I read, quotations in their margins, &c. I felt grieved and ashamed that I could not read them, and resolved to attempt the removal of the grievance. I began with an old edition of Lilly's Grammar; of this I could make nothing. I then heard of Holmes's; I procured and soon mastered it. Hearing of Clark's translations of the classics, I procured most of them, and studied them with attention. I went through his Introduction, and in the course of the next year, read through Virgil's Æneid. Then I began the Greek, and read a part of the New Testament in that language. Such were my attainments till I went to the Bristol Academy.

"From the commencement of my religious impressions I had a predilection for the ministry. The employ was congenial with my feelings, and I hope my motives were sincere, though my views were very confined, and my feelings far from lively; but I could not seriously think I should ever be a preacher. My thoughts, however, would constantly turn upon the subject, and I felt a determination to pursue such studies as might fit me for that work if ever I should be called to it. In this state of mind, my venerable pastor asked me a question that excited some surprise. 'William,' said he, 'I can ask you a question which I would not venture to ask every one; have you never any thoughts of preaching?' To this I replied, that I could not say I had never any thoughts of it, but I could never seriously think I should preach. He replied, 'I have thought much on the subject, and cannot but think that God has fitted you for the work,' or words to that effect. He then pointed out some methods he thought it desirable I should pursue, such as engaging in prayer-meetings, and carrying on a conference with some of the members on a Lord's day morning during the summer months. On these meetings I had never before attended, on account of the distance of my residence, my employment being five, and my home three

miles off. However, from this time I surmounted the difficulty, and attended the meetings preparatory to the Lord's Supper, the monthly prayer-meetings for the spread of the gospel, then for the first time set up, and also the conference on the Lord's day morning. That meeting was attended by few; Mr. James Eley, Mr. Samuel Nichols, and myself, were the speakers. As they were aware that the meeting was set on foot with a view to my preaching, those good men left me room to speak. I experienced more liberty than I had anticipated, and the result was, as I afterwards learned, their conviction that I should be a preacher. Not long afterwards the church was consulted by my pastor, and I was requested to exercise at the preparation-meetings, instead of the address usually delivered by the pastor. I complied; and the first of these attempts was on Saturday, the 26th of October, 1787; my text was Ephes. ii. 5, 'By grace are ye saved.' I had little liberty, but those who heard were so far satisfied as to request me to exercise again. This I did on the next preparation day, from Isaiah liii. 10, 'When thou shalt make his soul an offering for sin, he shall see his seed," &c. I felt great liberty and pleasure, and continued my discourse for nearly forty-five minutes. The church were, I have reason to think, satisfied that I ought to be encouraged. I retired to my father's house that evening. On my return on the Lord's day morning, I found my pastor had been taken ill during the night, and was unable to preach. He requested me to do the best I could to supply his place. This I did, though taken at unawares, by endeavouring to recollect one of my exercises delivered some time before at one of our conferences. I was now requested to preach the Lecture on Thursday evenings; I began on the 27th of December. My text was Psalm lxxxix. 15. 'Blessed is the people that know the joyful sound.' I found considerable liberty, and gave satisfaction."

REMARKS ON 1 CORINTHIANS VII. 31.

BY THE REV. THOMAS CLARKE.

"The fashion of this world passeth away."

The apostle in the latter part of this chapter manifests a tender solicitude for the members of the Corinthian church, lest they should be too anxious respecting their connexions in life, the riches of the world, the pleasures of sense, and the trials awaiting them, and thereby their minds be withdrawn from those spiritual and eternal objects on which their affections might be supremely placed without the fear of disappointment, and which, from their nature, were calculated to impart the purest felicity and the strongest consolation amidst all the changes and vicissitudes of time.

"The fashion of this world passeth away." The word which is here rendered fashion, signifies form, face, or external appearance, and is thus translated by Calvin, Wesley, and others. Grotius supposes that by the word *skema* the apostle had a reference to the scenes of a theatre, and which, from their frequent changing, very forcibly describe the variety of the pleasures of the world, and the short duration of the varied afflictions of believers in Christ. Yet whilst the pleasures of the worldling and the trials of Christians are as fleeting as a shadow, or the vain scenes of a theatre, how widely different their termination, as the poet justly observes,

> "When life's tempestuous storms are o'er,
> How calm he meets the friendly shore
> Who lived averse to sin!
> Such peace on virtue's path attends,
> That where the sinner's pleasure ends,
> The good man's joys begin."

Here I cannot forbear quoting the remarks of a celebrated writer on this passage: "The world has nothing solid, nothing durable; it is only a fashion, and a fashion that passeth away. Yes, the tenderest *friendships* end, *honours* are specious titles which time effaces, *pleasures* are amusements which leave only a lasting and painful repentance, *riches* are torn from us by the violence of men or escape us by their own instability, *grandeurs* moulder away of themselves, *glory* and *reputation* at length lose themselves in abysses of an eternal oblivion. So rolls the torrent of this world, what-

ever pains are taken to stop it. Every thing is carried away by a rapid train of passing moments, and by continual revolutions we arrive frequently, without thinking of it, at that fatal point where time finishes and eternity begins."

Happy, then, the christian soul, who, obeying the precepts of Jesus Christ, loves not the world nor anything that composes it; who wisely uses it as a means without irregularly cleaving to it as his end; who knows how to rejoice without dissipation, to sorrow without despair, to desire without anxiety, to acquire without injustice, to possess without pride, and to lose without pain! Happy yet further the soul who rises above itself in spite of the body which encumbers it; passes without pausing beyond created things, and happily loses itself in the bosom of its Creator!

A SCENE AT JORDAN.

Sent with an order from the skies,
The son of Zacharias cries,
"The Saviour's coming,—be advised,—
"Renounce your sins, and be baptized."

The Jews in crowds his words believe,
And the appointed rite receive;
All anxious to behold their King,
That now will their redemption bring.

At length a meek and lowly man
Advances slowly in the train,
His countenance bespeaking prayer,
And asks the holy rite to share.

The seer at once his Lord discerned,
And answer to the wish returned,
"I've need to be baptized by thee,
"And comest thou, my Lord, to me!"

"Allow it now, (he straight replied)
"Let my desire be gratified;
"It well becomes me to fulfil
"Whatever is my Father's will."

Into the stream they both descend,—
The Son of God attains his end,—
And rising lifts to heaven his eye,
And is acknowledged by the sky.

The Shechinah in dove-like mode
Came down, and on his head abode;
While God pronounced from heaven's high throne,
"This is my well beloved Son."

Delightful sight,—delightful voice,—
Let all the tribes of earth rejoice;
The wonders of that hour proclaim,
And celebrate Immanuel's fame.

92, St. John Street Road. STEPHEN DAVIS.

REVIEWS

The Christian Fathers of the First and Second Centuries; their principal Remains at large; with Selections from their other Writings. Partly in original and partly in approved translations. By the Rev. E. BICKERSTETH, *Rector of Watton, Herts.* 1838. 16mo. pp. 436. Price 5s. cloth.

THOUGH the uninspired writings of the first Christians can do but little towards elucidating doctrinal questions, they may be employed unobjectionably and advantageously for many important purposes. By familiarizing us with the condition of the persons to whom the apostolic epistles were directed, and the current of thought which was prevalent among early converts from heathenism, they enable us to discern the pertinence of many suggestions, and the beauty of many representations, which otherwise we should but partially appreciate. By the evidence which they afford of the belief of facts, and the quotations which they cite from Old and New Testament scripture, they obviate entirely many of those objections to the truth of the gospel history which are the offspring of ignorance. They strengthen what may be denominated negative evidence of the comparatively modern origin of many practices presumed to be Christian, by showing that they are not mentioned by men of the ages which immediately succeeded the apostles, any more than by the apostles themselves. It is unwise to disregard them entirely, though the error of former ages in attributing to them authority, and representing them as infallible leaders, is a greater error than that of suffering them to fall into oblivion. The editor of this volume justly remarks:

"The value of the writings of the Fathers, as witnesses of facts, and as giving most important testimony to the external letter, and to the certainty of our present canon of scripture, notwithstanding lesser mistakes even here, is very great. Scripture truth, indeed, by its adaptation to our necessities, and its own self-evidencing light, speaks of its divine Maker, and this in a measure in each of its parts, and as a whole with a full glory; just as the sun with every cloud dispelled, and self-sustained in the immensity of space, by the cheering rays it sends forth, shows the same Almighty hand. Yet it is a great advantage to have all the additional evidence of continued quotations by Christian writers from age to age, and lists of the books of the Scripture corresponding to our own list, so soon after the canon was completed, and versions in various languages. All these things awaken our attention, excite our interest, and help to confirm, with irresistible evidence, to every candid mind, the purity and integrity of God's word as we now have it." p. xii.

"A fresh study of the early Fathers is well calculated to enlarge our views and unite our hearts. There is much danger of our sinking into the narrowness and partialities of our own localities and periods. By conversing with Christians of other and earlier days, and distant countries, we are much more likely to be enlarged to a fuller knowledge and proportion of divine truth, and to be raised above the minor things which have too long divided Christians of different or of the same denominations." p. xviii.

Some of the most valuable pieces of ecclesiastical antiquity are comprised in this pocket volume. The first epistle of Clement to the Corinthians, supposed to have been the identical Clement mentioned by Paul in writing to the Philippians, and undoubtedly a Christian of the first century, is given at full length, as are also the less trustworthy epistles ascribed to Ignatius. The epistle of Polycarp to the Philippians follows, and the account of the martyrdom of that venerable man contained in the circular letter from the church at Smyrna. The greater part of the volume, however, is occupied with the dialogue of Justin Martyr with Trypho the Jew: this the Editor has judiciously given entire. From the apology of Justin Martyr which was presented to the Emperor Antoninus Pius and the Roman Senate, Basnage thinks in the year 139, Cave in 140, Tillemont and Grabe in 150, extracts are given, a portion of which we will present to our readers.

"We, then, after having so washed him who hath expressed his conviction, and professes the faith, lead him to those who are called brethren, where they are gathered together, to make common prayers with great earnestness, both for themselves, and for him who is now enlightened, and for all other in all places, that having learned the truth, we

may be deemed worthy to be found men of godly conversation in our lives, and to keep the commandments, that so we may attain to eternal salvation. When we have finished our prayers, we salute one another with a kiss. After which there is brought to that one of the brethren who presides, bread, and a cup of wine mixed with water. And he, having received them, gives praise and glory to the Father of all things, through the name of the Son and of the Holy Spirit, and gives thanks in many words for that God hath vouchsafed to them these things. And when he hath finished his praises and thanksgiving, all the people who are present express their assent, saying, Amen, which, in the Hebrew tongue, implies, So be it. The president having given thanks, and the people having expressed their assent, those whom we call deacons give to each of those who are present, a portion of the bread which hath been blessed, and of the wine mixed with water; and carry some away for those who are absent.

"And this food is called by us the Eucharist (or Thanksgiving), of which no one may partake unless he believes that which we teach is true, and is washed in the laver, which is appointed for the forgiveness of sins, and unto regeneration, and lives in such a manner as Christ commanded. For we receive not these elements as common bread or common drink; but even as Jesus Christ our Saviour, being made flesh by the Word of God, had both flesh and blood for our salvation, even so we are taught, that the food which is blessed by the prayer of the word which came from him, by the conversion of which (into our bodily substance), our blood and flesh are nourished, is the flesh and blood of that Jesus who was made flesh. For the apostles, in the memoirs composed by them, which are called Gospels, have related that Jesus thus commanded them; that having taken bread, and given thanks, he said, 'Do this in remembrance of me: this is my body;' and that in like manner, having taken the cup, and given thanks, he said, 'This is my blood;' and that he distributed them to these alone. And this, too, the evil demons have in imitation commanded to be done in the mysteries of Mithra. For ye either know or may learn, that bread and a cup of water, are placed in the rites appointed for the initiated, with certain prayers. After these solemnities are finished, we afterwards continually remind one another of them. And such of us as have possessions assist all those who are in want; and we all associate with one another.

"And over all our offerings, we bless the Creator of all things, through his Son Jesus Christ, and through the Holy Spirit. And, on the day which is called Sunday, there is an assembly in one place of all who dwell either in towns or in the country; and the memoirs of the apostles, or the writings of the prophets are read, as long as the time permits. Then, when the reader hath ceased, the president delivers a discourse, in which he reminds and exhorts them to the imitation of all these good things. We then stand up all together, and put forth prayers. Then, as we have already said, when we cease from prayer, bread is brought, and wine, and water; and the president in like manner offers up prayers and praises with his utmost power; and the people express their assent by saying, Amen. The consecrated elements are then distributed, and received by every one; and a portion is sent by the deacons to those who are absent.

"Each of those also who have abundance and are willing, according to his choice, gives what he thinks fit; and what is collected is deposited with the president, who succours the fatherless and the widows, and those who are in necessity from disease or any other cause; those also that are in bonds, and the strangers who are sojourning among us; and, in a word, takes care of all who are in need.

"We all of us assemble together on Sunday, because it is the first day in which God changed darkness and matter, and made the world. On the same day also Jesus Christ our Saviour rose from the dead. For he was crucified the day before that of Saturn, and on the day after that of Saturn, which is the day of the Sun, he appeared to his apostles and disciples, and taught them what we now submit to your consideration." pp. 138—141.

The writings of Irenæus are omitted, "being too valuable to give only brief extracts, and too large to be included at length in the present volume." We shall welcome the appearance of another volume containing them.

The Life of Nicholas Lewis, Count Zinzendorf, by the Rev. AUGUST GOTTLIEB SPANGENBERG. *Translated from the German by Samuel Jackson, Esq., with an Introductory Preface by the Rev. P. La Trobe.* 1838. Small 8vo. pp. 511. Price 10*s.* 6*d.* cloth.

To Mr. Jackson's diligence as a translator of German we are already indebted for several works of interest, especially of a biographical kind. The present is one of considerable extent though compressed into a single volume, and it has exercised not only the Editor's diligence in translating, but his judgment and skill in abridging the original.

Spangenberg became the biographer of Zinzendorf, his personal friend and fellow-labourer, at the desire of the Synod of the Moravian church. He is said to have been eminently qualified for the

undertaking thus entrusted to him. With the exception of Zinzendorf himself, no man ranks as his superior in the records of his own community, or is held in more honoured remembrance by its members. He is advantageously known to scholars and theologians by his work entitled *Idea Fidei Fratrum*, an exposition of Christian Doctrine as taught among the United Brethren, and which has been translated into English and several of the European Continental languages. He was distinguished as a man of extensive erudition and of patriarchal simplicity, of ardent piety and laborious application. He wrote many valuable tracts on subjects connected with the Missionary enterprize, and through a long life devoted himself with untiring assiduity, and under the divine blessing, with much success, to the toils and obligations of the ministry.

"His memoir of Count Zinzendorf (says M. La Trobe) may be described as a plain, unvarnished relation of facts, bearing the stamp of truth, and exhibiting the fruits of a judicious and very careful research. It is, however, to be regretted that the author has assumed the character rather of the annalist than of the historian; the strictly chronological arrangement which he has chosen, and with few exceptions adhered to, being better adapted to secure the accuracy than to sustain the interest of his narrative. His style is unadorned and simple, though not devoid of idiomatic peculiarity. The diffusiveness with which he handles his subject can hardly fail to be accounted a defect by the general reader, readily as it will be forgiven by members of the Brethren's church, to whom the circumstantial details of events closely interwoven with the thread of its history will always be instructive."

The prolixity of the work is in the translation reduced to about one-third of its original bulk, though in the process of abridgment the translator found it necessary to omit much from Zinzendorf's own pen, introduced by the author, as calculated to place in the clearest light the character, opinions, and conduct of this remarkable man.

Since the Reformation few men have appeared in the church of greater or more deserved celebrity than Count Zinzendorf. By birth a nobleman of high rank, and connected by various ties with some of the first families of Germany, he became still more eminent as a servant of God in the Gospel of his Son. His life was passed amidst great diversities of scenes and circumstances. He acquired ardent friends and provoked virulent foes. By his admirers he was held in the most affectionate esteem, by his adversaries treated with cruel obloquy.

"By turns he was honoured and despised, caressed and persecuted; at one time admitted to the friendship of sovereign princes, at another exiled from his native land, and deprived of the rights and privileges of the meanest citizen."

Into errors he fell, and some extravagancies of theological doctrine, for he was a man of a bold and inquisitive turn of mind, and his followers were justly chargeable with faults and improprieties, not to speak in language of stronger censure; but these things he and the brethren had the humility to acknowledge, and their church is now deservedly restored to the affection of their fellow christians.

"The floor of the church (we are quoting the language of J. G. Muller a German literary writer of celebrity, the brother of the philosophic historian of Switzerland) was purged by a sharp sifting, during the progress of which, the Count acted the manly part of admitting the error into which he himself had fallen; his enemies began to lose credit by the very extravagance of their charges against him; the personal examinations, which reasonable inquirers were hereby led to institute, turned out to the advantage of the slandered community; the princes who were already learning to decide questions of this kind by the rules of finance, discovered the benefit which its institutions conferred on their respective territories; the decree for the Count's exile was revoked, and the plant which was before deemed fit only for destruction, was now encouraged and fostered. Soon after the publication of the Count's final apology in the year 1752 the attacks of his adversaries abated in virulence—perhaps also because the temporal power was found to be no longer warring on their side. From his own character, time and experience had worn away many sharp edges, and in proportion as he gained in inward strength and unshaken firmness did he appear to grow in gentleness and meekness. His last discourses are pervaded by a far milder, more dispassionate, and cordial tone, than those of an earlier date; and on all is this truth impressed as with a seal, "I know whom I have believed." He lived to see—what few like him have been permitted to behold, during their tenure of office—his church valued and protected, and her members dwelling together in peace and unity, and regarding him

with the affection due to a father. He saw, —to quote the words pronounced over his grave by the friend of his heart, Von Watteville, "the Brethren's unity rise into renewed existence, grow up, become verdant and flourishing—he rejoiced over its prosperity, and laid himself down to rest with thanksgiving and praise." p. xxi.

It is justly a matter of surprise that none of the followers of this eminent man should have given his memoir to the English public. We express our obligations to Mr. Jackson for the present volume and commend it to the perusal of our readers.

BRIEF NOTICES.

Memoir of the Rev. William Steadman, D.D., Pastor of the First Baptist Church, Bradford, Yorkshire, and President of the Northern Baptist Education Society. By his Son, THOS. STEADMAN. 12mo., pp. 483. Price 8s.

It is well that the task of compiling a memoir of Dr. Steadman has fallen into the hands by which it has been performed. In addition to the filial affection which interested him in the subject, Mr. Steadman has brought to the work other qualities which will conduce greatly to its usefulness. Discrimination and maturity of judgment appear in every part. The biographer has not proceeded on the supposition that every opinion that his beloved father entertained must necessarily be correct, or that every course which he adopted was deserving of universal imitation; but he has appreciated his father's excellencies fully, and described him faithfully. He has turned the various parts of the history to good practical account, without detaining his readers from the narrative by long moralizing lectures. The numerous extracts from Dr. Steadman's letters in the latter half of the volume may, perhaps, appear redundant to some, but they will be valued by his immediate friends, and many of them contain judicious counsels of general utility. It is an excellent book for the perusal of ministers especially, many of whom will derive stimulus and encouragement from its pages. Had a motto been necessary, none could have been found more appropriate than this: "Him that honoureth me, I will honour."

The Saints' Everlasting Rest; or a Treatise on the Blessed State of the Saints in Heaven. By RICHARD BAXTER. *Edited by the* Rev. WILLIAM BROWN, M.D. 1838. 2 vols. 12mo. pp. xliv., 406 and 432. Price 10s.

The Saints' Everlasting Rest has been long accounted one of the finest pieces of hortatory theology that was ever written. The views which it presents of the happiness of the heavenly state, and of the advantages which may now be derived from the contemplation of its glories, have been a solace to thousands in the near prospect of removal from the present world, and have stimulated to additional activity in the Redeemer's work many of his most diligent and successful servants. There is, however, much in the outward form of the treatise so uncongenial with the taste of the present age as to be a serious hinderance to its usefulness. A cursory inspection of it might suffice to ratify the author's own sentence, "Concerning almost all my writings, I must confess that my own judgment is, that fewer well studied and polished had been better." In accordance with this view, Dr. Brown published in 1829 an edition of Baxter's "Reformed Pastor," in which the original work was pruned though not materially abridged, and its language corrected though not exactly modernized. He has now presented to the world an edition of "The Saints' Everlasting Rest," on the same plan; and though we are not favourable to editorial meddlings generally, we must acknowledge that the work is far more likely to be read, and far better adapted to the use of the majority of readers in its present form than as it came from the hands of the author. Dr. Brown justly observes, "It is not properly an Abridgment. It is only, indeed, about three-fifths of the size of the original; but this reduction of bulk has been effected chiefly by the omission of extraneous and less useful parts of the work; so that, while I have attempted to free it from the defects, I trust it will be found to possess all, or nearly all, the excellencies of the original." None of our readers who wish for a work the direct tendency of which is to promote spiritual prosperity, to assist in self-examination, to lower their estimate of themselves, and to raise them above the love of earthly vanities, will ever blame us for inducing them to procure these volumes.

Thoughts on the Past and Present State of Religious Parties in England. By ROBERT VAUGHAN, D.D., *Professor of Ancient and Modern History in University College, London.* 1838. 8vo. pp. 119. Price 3s., cloth.

If the Bishop of London, to whom this volume is dedicated, will give it the attention which it deserves, he will learn from it many things respecting the principles and history of Protestant Dissenters, on which it is desirable that he should meditate. These are subjects on which a lamentable degree of ignorance prevails, even in our own congregations, but es-

pecially among the adherents of the established worship. The judicious and temperate work now before us is peculiarly suitable to be put into the hands of candid churchmen, as an apology for that decided line of conduct on the part of their non-conformist brethren which is often, through want of information, condemned as factious and repulsive.

Scripture Proverbs for the Young. By INGRAM COBBIN, A.M., *Author of "The Child's Commentator," "Scripture Illustrations for the Young," "Scripture Similitudes," &c.* pp. viii. 165. Cloth, lettered, and gilt.

We have long wished to see a judicious commentary on the book of Proverbs, illustrated by facts, and adapted to the use of young persons. Incalculable detriment to society has ensued from attempts to extract from the Proverbs of Solomon evangelical doctrine, instead of treating them as that part of the inspired book which is intended to guide the docile in the affairs of this life, and thus promote their temporal welfare. The volume before us would be a suitable introduction to such a work as we have suggested. It is intended for children, and presents to their attention about sixty proverbs, with pertinent remarks on each. It is well got up, and is embellished with many attractive wood-cuts; but, remembering who is the publisher as well as who is the author, we are rather surprised to find in them so many steeples and Gothic windows.

Familiar Sketch of the late William Wilberforce. By JOSEPH JOHN GURNEY. Norwich, 1838. pp. 46. Price 1s.

Brief, but interesting; written in the spirit of the pious philanthropist to whom it refers.

Christian Experience as displayed in the Life and Writings of St. Paul, in two parts; by the Author of Christian Retirement. 3rd ed. 1837. pp. 472. Price 6s. cloth.

"At a period like the present, when Infidelity is diffusing its poison;—when Popery is putting forth its energies;—when heresies and divisions are weakening the Protestant church;—what a treasure is the word of God!"—With this somewhat ominous sentence our Author commences his book; and it led us to expect, naturally we think, what however we have not found, a semi-political, semi-religious lamentation over the dangers which beset the church in this liberal age. That a severe conflict has commenced, a conflict of principles, which will yet grow more severe, and in which the nominal church will undergo a perilous sifting we readily admit; but we forebode no evil to genuine christianity, and we have no desire to perpetuate under the name of religion, any thing else. Every plant which our Heavenly Father has not planted let it be plucked up. But the writer of this little work possesses a devout mind, and his pages breathe much of the spirit and temper of the gospel. It answers to its title as a book of Christian Experience, being throughout much more addressed to the heart than to the understanding. Its doctrinal views are evangelical, and the statement of them is given in a style of earnest deep-toned piety.

Prison Scenes; and Narrative of Escape from France, during the late War. By SEACOME ELLISON. 8vo. pp. 298. Price 10s.

A catalogue of the lithographic illustrations of this work will give some idea of its contents. They are—1. The interior of the round tower in the Citadel of Verdun; 2. The Souterrain at Bitche—Dormitory of the prisoners; 3. Court-yard in the Fort at Bitche—Promenade of the Prisoners; 4. Entrance to the Fort of Bitche, taken from the Fossé with the Prisoners in the act of escaping; 5. View of Bitche with the Prisoners as they returned from Metz; 6. Plan of the Fort of Bitche. Once from Verdun and once from Bitche, did the author with some adventurous companions effect escape from prison, but not from France: they were recaptured and subjected to additional restraints. The third essay was successful, though attended with sufferings and perils which might appal the most courageous heart. The narrative is deeply interesting, and it illustrates a portion of that misery which war entails. To a Christian, however, the interest is greatly increased by a knowledge of the fact that the author, who was then a thoughtless wanderer from the holy Author of his being, was preserved in the midst of these dangers that he might become a monument of grace, and a useful servant of that God by whom he was protected and guided when he did not know him.

Plain Instructions for every person to make a Will; with forms of Bequests, Tables of Duties, &c.: and an abstract of the New Act, 1 Vict. C. 26. Also, A Plain Guide to Executors and Administrators; showing the Duties of their Trusts, and how safely to perform them. A new edition, enlarged by a chapter on the Duties, Trusts, &c. of Guardians. 1838. pp. 118. Price 4s. cloth, lettered.

Whether it be wise to draw up an instrument for the disposal of property after death without the assistance of a professional friend, is a question which we do not undertake to determine. But this we will venture to assert, that every man who has property to bequeath ought to make all necessary arrangements respecting it while he is in health. Next to the guilt and folly of leaving the great concerns of the soul to a time of sickness, is the absurdity of leaving important temporal business to be transacted when debility has produced an indecisive state of mind, and aversion to mental effort, if not actual incapacity; when the only hope of recovery may hang upon the preservation of the patient from excitement or anxiety; or when it is desirable that the whole attention should be tranquilly

directed to the solemn realities of the world of spirits. It is indeed wonderful that a reasonable being, having beloved friends or relatives dependent upon him, or realizing his responsibility for the use which he makes of all that God has entrusted to his care, should defer the execution of a testamentary document to a "convenient season"—a season of which he knows that delirium or sudden death may deprive him.

The Singing Master; containing No. 1. First Lessons in Singing and the Notation of Music; No. 2. Rudiments of the Science of Harmony; No. 3. The first class Tune Book; No. 4. The Second Class Tune Book; No. 5. The Hymn Tune Book. Second Edition, Revised and Corrected. 1838. 8vo. pp. 288. Price 10s.

That too much attention is given to music by many young ladies who spend hours at the piano which it would be better that they should devote to the improvement of their minds, or to preparation for domestic engagements, we readily admit; yet we believe it to be desirable that acquaintance with music, especially vocal music, should be cultivated more generally than it is. The writer of the Preface to this work remarks that "a party of German peasants, singing together in a cabin, will often make better music than the whole band of the Italian Opera;" and every one who has an ear for harmony and a heart for devotion must perceive that some of our most pure and beneficial enjoyments would be greatly heightened if the same species of musical skill were generally cultivated in this country. Had the art of singing been made a part of education in every school during the last half-century, with how much more propriety would an important part of worship be conducted in some of our public assemblies! Could young and old all assist in producing the soothing and animating effect of well-conducted song, what an additional attraction would it impart to our social meetings for prayer and praise! Let the experiment be made by heads of Families, sabbath-school teachers, and others who take an active part in promoting the interests of the rising generation, and we doubt not that in a very few years decided advantage to the community will accrue. The work before us appears to be well adapted to subserve the purpose. It consists of five parts, which may be obtained separately or together. The absence of sacred phraseology in the lessons for general practice is an important feature of the plan adopted; and the hymn tunes in the last part are selected and printed in a manner suitable to "the use of Day and Sunday Schools," for which, chiefly, the publication is designed.

Aids and Incentives to the Acquisition of Knowledge. The Farewell Lecture delivered on retiring from the Professorship of Mathematics in the Royal Military Academy, Thursday, June 7, 1838. By OLINTHUS GREGORY, LL.D., &c. &c. 8vo. pp. 41. Price 1*s.* 6*d.*

Were we not prohibited by other claims, it would afford us pleasure to transfer to our pages several specimens of the theoretical and practical wisdom contained in this discourse. We will content ourselves with commending to the attention of our young friends this one important passage: "With respect to the acquisition of knowledge, recall to your thoughts, what I have often told you, that the *easiest* way of arriving at truth, is not always the *best*, but that in matters of investigation, *one* addition to our store which results from our own efforts, is ultimately of more value than *ten* gathered from the communications of others, because of its greater tendency to fix itself indelibly; and that with a few exceptions (so few, indeed, that they need scarcely be taken into a practical estimate), *any person may learn anything upon which he sets his heart.* To insure success, he has simply so to discipline his mind as to check its vagrancies, to cure it of its constant proneness to be doing two or more things at a time, and to compel it to direct its combined energies simultaneously to a single object, and thus *to do one thing at once.* This I consider as one of the most difficult but one of the most useful lessons that a young man can learn."

Remains of the late Rev. Charles John Paterson, B.A., Vicar of West Hoathly, Sussex. Consisting of a Memoir, with Correspondence, and Sermons. Edited by CHARLES JAMES HOARE, M.A., *Archdeacon of Winchester.* 1838. 12mo. pp. 352. Price 6s. cloth.

Mr. Paterson, who died in the thirty-seventh year of his age, appears to have been a devout and conscientious man. His sermons, sixteen of which are included in the volume, are respectable, but his biographer's high estimate of their excellence must, we think, be ascribed to the partiality of private friendship.

The Sovereign's Prayer and the People's Duty. A Sermon delivered in the Church of the United Parishes of St. Edmund the King and Martyr, and St. Nicholas Acons, Lombard St., Sunday, July 1, 1838 (The Sunday after the Coronation of Her most Gracious Majesty.) By the Rev. THOMAS HARTWELL HORNE, B.D., *of St. John's College, Cambridge; Prebendary of St. Paul's; Rector of the said parishes, and author of the "Introduction to the Critical Study and Knowledge of the Holy Scriptures."* London, 1838. 8vo. pp. 36. Price 1s. 6d.

From the prayer of Solomon at Gibeon, which Mr. Horne has chosen for his text, and

the divine answer, he deduces these two observations: I. "That spiritual blessings are to be sought with the greatest importunity, and that temporal blessings are to be referred to Infinite Wisdom:" II. "That next to the possession of that divine wisdom which alone can make us wise unto salvation, the ability for performing our duty aright, is the most desirable of all blessings, and must be sought only from God."

The Sunday-School Teacher's Dream. pp. 23. Price 3d.

A well-written, exciting tale, the design of which is to stimulate Sabbath-school teachers to the zealous and unremitting discharge of the duties devolving upon them; but it is questionable, first, whether it is in entire accordance with the spirit of the gospel; for if the righteous Judge were to mark iniquities, who could stand?—and, secondly, whether it will not tend to deter the diffident from undertaking an office to which such solemn reponsibility attaches, rather than to encourage them to do their best, relying on the merciful and faithful High-Priest, who is ordained to offer both gifts and sacrifices.

Recollections of the Rev. Griffith Davies Owen, of Maidenhead, Berks. By J. K. FOSTER, *Cheshunt College.* 12mo. pp. 136. cloth.

Mr. Owen was minister of the chapel at Maidenhead in the Countess of Huntingdon's connexion twenty-one years. He appears to have been pious, diligent, and useful. This memorial, which includes many affectionate letters to individuals of his flock, will doubtless be acceptable to his friends.

Medical Portrait Gallery. To be continued Monthly, each Part to contain Three Portraits. Biographical Memoirs of the most celebrated Physicians, Surgeons, &c. &c., who have contributed to the advancement of Medical Science. By THOMAS JOSEPH PETTIGREW, F.R.S., F.S.A., F.L.S., &c. &c. &c. Parts I. to V. Price 3*s.* each part.

The admirers of beautiful engravings generally, and especially gentlemen of the medical profession, will find very much here to gratify their taste and augment their knowledge. The memoirs are well written, and abound in pleasant anecdotes. We are happy to observe that respect for morality and religion pervades them.

The Value of Divine Peace, exemplified in a Brief Narrative and Discourse. By the Rev. E. HULL. Post 8vo. pp. 84.

A delicate memorial of an estimable lady, who died recently in the full enjoyment of that peace which the Redeemer bequeathed to his faithful disciples.

Minutiæ; or Little Things for Christ's Flock. By the Rev. J. W. PEERS, LL.D., *Rector of Morden, Surrey; and of Ickleford cum Pirton, Herts. A new edition, much enlarged from the Papers of the Author, and re-arranged.* 1838. 12mo. pp. 368.

An improved edition of a well-known work, in which a meditation about one page in length upon a sentence or phrase of holy writ is given for each day in the year.

A Word to Parents, Nurses, and Teachers, on the Rearing and Management of Children, more particularly adapted to the Working Classes. By ESTHER COPLEY, *author of "Cottage Comforts," &c.* pp. 161. 1s. 6d.

If a copy of this little work were put into the hands of every married woman one month before the birth of her first child, it would be of great advantage to the next generation. It treats judiciously both of the physical management of children, and of their intellectual and moral training.

NEW EDITIONS.

The following approved works, sanctioned by the Committee of the Religious Tract Society, have issued from the press under its auspices.

The Pleasures of Religion. By HENRY FORSTER BURDER, D.D. Third Edition. 24mo. pp. 266. Price 2*s.* cloth.

A Practical Exposition on the Lord's Prayer. By the Right Reverend EZEKIEL HOPKINS, D. D., successively Bishop of Raphoe and Derry. 24mo. pp. 232. Price 1*s.* 6*d.* cloth.

Heaven taken by Storm: or, the Holy Violence the Christian is to put forth in the Pursuit after Glory. To which is added, The Saint's Desire to be with Christ. By THOMAS WATSON, Minister of the Gospel. A.D. 1699. pp. 138. 24mo. Price 1*s.*

Select Sermons. By the Right Reverend WILLIAM BEVERIDGE, D.D., Bishop of Saint Asaph. 23mo. pp. 404. Price 2*s.* 6*d.* cloth.

The Penitent's Prayer: or Brief Remarks on the Fifty-first Psalm. 32mo. pp. 182. Price 1*s.* cloth.

An Explication of the Hundred and Tenth Psalm: wherein the several Heads of Christian Religion therein contained touching the Exaltation of Christ, the Sceptre of his Kingdom, the Character of his Subjects, his Priesthood, Victories, Sufferings, and Resurrection, are largely explained and applied. By EDWARD REYNOLDS, D.D., afterwards Bishop of Norwich. 12mo. pp. 392. Price 4*s.* cloth.

The Christian Warfare Illustrated. By ROBERT VAUGHAN, D.D., 12mo. pp. 317. Price 5*s.* 6*d.* cloth.

INTELLIGENCE.

AMERICA.

The first Annual Report of the American and Foreign Bible Society, a copy of which has been kindly forwarded to us by the president, gives an animating view of the condition and prospects of that important institution. Notwithstanding the pecuniary embarrassments which had pervaded the United States, the contributions for the year had proved unexpectedly large. The amount of receipts from Auxiliary Societies, Associations, churches, and individuals, was 33,859 dollars. Of this sum, 5,062 dollars had been voted to the Baptist Missionary Society, London, for printing and circulating the Sacred Scriptures in the Bengali, and other languages of India. To the Baptist General Convention in the United States there had been appropriations of 10,500 dollars; 3500 to aid in printing and circulating the Sacred Scriptures in China, 2000 for Burmah, 1000 for Karen, 1000 for Shiyan, 2500 for Germany, and 500 for Ojibwa. A balance of more than 19,000 dollars remained in hand. The Committee on the subject of Bible distribution reported,

"That, having examined a great mass of documents containing resolutions of Baptist State Conventions, Associations, Auxiliary Bible Societies, and churches, in every State of the Union, they are satisfied that it is the almost unanimous desire of the denomination, that the American and Foreign Bible Society be left unrestricted in the range of its operations."

At the recommendation of the Committee the following resolutions, among others, were passed.

"That the second article of the constitution be altered, to read as follows: viz. 'It shall be the object of the Society to aid in the wider circulation of the Holy Scriptures IN ALL LANDS.'

"That this Society will expect of their Board of Managers, in carrying into effect the second article of the constitution, the most sedulous care in patronizing such versions only of the Sacred Scriptures into the languages of the heathen, as have been, or may be faithfully made, and are approved by competent examiners."

"That in the distribution of the Scriptures, in the English language, they will use the commonly-received version, until otherwise directed by the Society."

Many of our readers will peruse with pleasure the following address, which was delivered to the meeting by the president, the Rev. Spencer H. Cone, of New York:

BRETHREN, AND FRIENDS OF THE BIBLE CAUSE:

To the God of all grace and all consolation, we would render heartfelt thanksgivings for the privilege of celebrating the anniversary of "The American and Foreign Bible Society," under circumstances of so much mercy. During the past year, the meetings of the board of managers have been characterised by uninterrupted harmony; brethren and sisters in various parts of our beloved country, have made arrangements efficiently to co-operate with us in our work of faith and labour of love; notwithstanding the pecuniary embarrassments of the times, more than thirty-three thousand dollars have been paid into the Treasury; and the almost unanimous voice of the denomination, has directed us to aid, according to our ability, in printing and circulating the sacred Scriptures *in all lands*. Animated by these cheering considerations, we are constrained, like Samuel, to erect our Ebenezer between Mizpeh and Shen, and joyously exclaim, "Hitherto hath the Lord helped us!"

The providential events connected with the origin of this Institution, have been so frequently and fully exhibited, that I need not repeat them. It is, nevertheless, expedient and proper to reiterate the fundamental principle upon which the Society is based, that it may be impressed indelibly upon the public mind. THE BIBLE TRANSLATED is our PRINCIPLE, and the MOTTO of our holy enterprise. And why should the announcement of this principle excite either surprise or indignation? It is neither new nor wicked; it has been sanctioned by bishops and learned men; by the good and the great, of different names and of different climes; and by no one has it been more candidly or explicitly stated, than by the venerable President of the American Bible Society. In his last annual address he thus speaks: "Our duty, my brethren, is both imperative and plain. We cannot be too particular in admonishing all who receive our aid in the work of translation, to conform faithfully and minutely to the originals – to beware of incurring the awful guilt of adding to, or taking aught from the Divine Word—to bear in mind the momentous truth that he who is employed in transferring the messages of heaven from their originals to another language, is bound to exercise the same accuracy and fidelity in rendering, that the inspired penmen were in recording, the communications of the Most

High." To this language we accord our hearty Amen! CONFORM FAITHFULLY AND MINUTELY TO THE ORIGINALS—how pure and scriptural! and how strikingly in contrast with the rule, "to encourage only such versions *as conform in the principles of their translation, to the Common English Version!*"—a rule which is essentially the same as the Roman Catholic decree which proclaimed the Latin Vulgate to be the Infallible Standard. Let those work under this rule who choose to do so: *we cannot—we dare not!* The Word of God must not be bound; "let it have free course, and be glorified."

We are aware of the fact, that our separate action in the Bible cause has been ascribed to pride, to sectarianism, to passion; some have recklessly named motives still more offensive. But a satisfactory answer to all these unkind allegations will be found in a "patient continuance in well-doing;" and believing that our witness is in Heaven, and our record on high, we may confidently hope so to conduct the affairs of the Society, as ultimately to disarm opposition of its influence, and prejudice of its sting.

The *importance of union* among Christians, in their efforts to evangelize the world, is not only cheerfully acknowledged, but we do desire with all our hearts constantly to promote it; and nothing is to us more evident, than that the principle involved in our Bible operations, is the only one that can ever accomplish this desirable result. All enlightened men admit that the Bible is not a *sectarian* book. It is the One Book of the One Living and Triune Jehovah! It reveals but one pure and undefiled religion, "one Lord, one faith, one baptism." Who, then, does not perceive, that if all Christians understood and obeyed the commandments of the Bible, they would "keep the unity of the Spirit in the bond of peace?" No longer "carried about by every wind of doctrine by the sleight of men," but receiving and loving the truth, the whole truth, and nothing but the truth, that truth would make them free from all the diversified forms of human error, and the inevitable consequence must be *Christian union.* All attempts to secure this object by an abandonment of minor differences and "non-essentials;" or by so constructing translations "as that all religious denominations may consistently use and circulate them," must prove ineffectual. They leave imperfect human beings, whose opinions are as various as their faces, to decide what truths are worth cleaving to, and what truths may be disregarded, and *union* is the promised fruit of such procedure. Upon the head and front of schemes like these, absurdity is strongly marked. My brethren, our principle is the true one. "Search the Scriptures" is the direction of the great Teacher:

> "There is the Judge that ends the strife,
> When wit and reason fail."

And that the Bible may be an intelligible guide, it must be faithfully translated by sound philologists, not by selfish sectarians. Translators must abide by the honest canons of just interpretation, and like Tyndall, "defy the Pope and all his laws;" and when the design of that skilful and devout pioneer, shall be fully attained by still more holy and competent linguists, and *the Scriptures shall be plainly laid before men's eyes in their mother tongue, so that the boy who drives the plough may understand what he reads;* when the unadulterated word of God shall be practically received as the Infallible Standard, then shall the Watchmen on Zion's walls see eye to eye, and the host of God's elect lift up the voice together; together shall they shout Hallelujah, the Lord God Omnipotent reigneth? "Ephraim shall no longer envy Judah, and Judah shall not vex Ephraim," and upon the banner of every tribe belonging to the true Israel of God, shall be inscribed in characters of gold, CHRISTIAN UNION!

The Baptists have not usually enjoyed a large portion of worldly goods, and therefore have been frequently obliged to make great efforts and sacrifices to maintain a *separate ministry of the gospel.* Why have they thus acted, when there have been so many learned and evangelical preachers of other denominations, upon whose ministrations they might have waited at comparatively trifling expense? Confessedly *because* they believed themselves to be witnesses for God, and under the most sacred obligation "to contend earnestly for the faith once delivered to the saints." In this character, they have borne testimony, even unto the death, to the ORDINANCES as well as to the DOCTRINES of the Lord; and however the statement by some may be ridiculed or impugned, we do nevertheless most steadfastly believe, that this *distinct Baptist ministry* has been blessed of God, not only to the conversion and edification of millions of deathless souls, but to the promulgation and establishment in the earth, of "the truth as it is in Jesus." From our *distinct Bible organization*, results equally beneficial may be confidently anticipated. We shall be instrumental in multiplying copies of pure versions of the Scriptures, and of counteracting the effects of corrupt and mutilated translations. I hold in my hand a copy of the Bengáli New Testament, translated from the Greek, by the Calcutta Baptist missionaries, printed at the Baptist mission press, for the American and Foreign Bible Society, in 1837. This is our

first-fruits unto God. Many thousand copies of this edition, in separate gospels and in entire volumes, have been already circulated, at the expense of this Society.

Permit me now to show you a copy of the Chinese New Testament, lithographed in Batavia, under the superintendence of the Rev. W. H. Medhurst, of the London Missionary Society. Upon the cover, one of our missionaries has thus written. "In this version, baptizo and its cognates, are rendered by the term, *Se' Le'*, the Washing Ceremony. The Romish missionaries to China always used this phrase, when they wished to speak or write of baptism in the Chinese language. Dr. Morrison, and all other Pædo-baptists have done the same." Here is another edition of the Chinese New Testament, by Mr. Gutzlaff and others, printed from wooden blocks, at Singapore, under the superintendence of the Rev. Mr. Tracy, of the American Pædo-baptist Board. In this version also, *Se' Le'*, is put for baptism, so that it is said the Saviour should perform "the washing ceremony with the Holy Ghost and with fire." For a moment think upon Luke iii. 16, *literally translated* from this Chinese New Testament. "John answered, I indeed perform the washing ceremony upon you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose, he shall perform the washing ceremony upon you with the Holy Ghost and with fire." PERFORM THE WASHING CEREMONY WITH FIRE! Can we forbear to exclaim with the Psalmist, "It is time for thee, Lord, to work, for they have made void thy law."

To print and circulate these corrupt versions, the British and Foreign Bible Society has appropriated thousands of pounds sterling, while the American Bible Society has furnished its thousands of dollars; and that, too, at the very time when the faithful Bengáli and Burmese translations of our Brethren Yates and Judson, by these Catholic Societies *could not be encouraged*. My brethren, have Baptists nothing to do in giving *the Word of Life in its nearest possible approach to the mind of God contained in the original record*, to a nation constituting more than one-third of the whole human family! Yes; *Here* our *distinct action* in the Bible cause, like *our distinct ministry of the Word*, cannot fail to promote the spiritual interests of China. It is our high vocation to teach the millions of the "Celestial Empire" the *way of the Lord more perfectly*; and where is the Baptist that in such an enterprise is not willing this day "to consecrate his service to the Lord?

In conclusion, allow me to advert to one other topic—though last, not least—*the necessity of prayer*. It is a pleasing reflection, that, in the operations of this Society, we have not taken a single step without imploring the Divine blessing. In all the meetings of the Society, the Board of Managers, and their several Committees, prayer is offered; and we feel it to be a delightful privilege to belong to a Bible Society whose members can all cordially unite in public supplications at the throne of grace, and there with fervour cry:

> "Lord, send thy word, and let it fly
> Armed with thy Spirit's power,
> Then thousands will confess its sway,
> And bless the saving hour."

About to enter upon the duties and responsibilities of a new year, we hear the Bible say to us, "It is not in man that walketh to direct his steps." We desire more sensibly than ever to realize our own weakness, and our constant need of Heavenly guidance. We entreat you, therefore, beloved friends and coadjutors in the Bible cause, in your daily orisons, *remember your board of Managers*. Yes—we "beseech you for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with us, in your prayers to God for us," that we may be made wise master-builders, to lay a foundation for Bible operations so broad and deep, that our successors may safely build thereon until the WORLD SHALL BE FILLED WITH THE KNOWLEDGE OF THE LORD!

BURMAH.

The Rev. A. Webb, a missionary recently from Burmah, presented to the meeting of the American and Foreign Bible Society, at New York, the following interesting statement:

In Burmah there are more than one thousand native Christians, fruits equal to what ordinarily appear from the same amount of labour bestowed here. I will mention the effect of Bible truth on one individual. Ko San-lone, a native preacher in Rangoon, was often accused by his angry countrymen of being bribed to preach. "No," he replied, "I do not preach for money. I know my countrymen despise me for preaching this religion. I once thought and felt as you do, but now I believe there is an eternal God who made all things, and who will, in the world's last day, bring us all to judgment; and why should I not tell you of it? Thus when he had by soft words turned away their wrath, he would press again the claims of the Bible, till at length the ruler seized him, put on him three pairs of fetters, and a large iron ring about his neck. He was threatened with cucifixion, and other violent deaths, but finally was offered his liberty if he would worship the Pagoda.

"If you can show me that this is the true God, I will," he replied. "What a fool," said the ruler, "you could say you would, and after your release do as you like." I dare not tell a lie, was his meek reply. He was at length released, with a debt for money borrowed during his confinement, of more than 100 dollars. The native churches at Maulmein and Tavoy, generously raised that sum, and paid all his debts. Afterwards, when, often, he told me the story of his sufferings, I never heard him use a hard epithet, that this or that was a bad man; but, like the evangelists, he only told the simple story, and let others judge whether his oppressors did rightly. And this is a fair specimen of this man's character. He is not indeed a sample of the whole church, for he was one of the best specimens of the Christian character I have ever witnessed there or here. But the evidence of the piety of the members of the churches in Burmah, is, I think, equal to what we obtain in the same number of cases in our churches at home.

GERMANY.

Mr. Oncken, who resides in Hamburgh, writes to the American and Foreign Bible Society thus:

There is such lamentable ignorance in this country, as to what is and what is not the word of God, that the Apocryphal books are read with the same authority as the books of holy writ. There are parts of Germany where, out of 400 preachers, not twenty can be said to preach the gospel of Jesus Christ. I have travelled much in this country, but have not met with more than ten or twelve families who were in the habit of reading the Scriptures at family worship. Tears gush from my eyes while I write it: the great bulk of the people are totally ignorant of the way of salvation. I converse with people in the city and in the country, on the highways and in the fields; and when I put the simple question, Which is the way of salvation? or, How do you expect to be saved? The answer is, I do not know. This a man told me in the garden in which I am now writing these lines. Others tell me, "When I die—if I behave myself well"—"I have a good heart," &c. But not in one instance out of a hundred is the answer given, Through faith in the Son of God. O my brethren, can we let them perish for want of the Bible? God forbid! It is true there is not so much novelty in giving a Bible to a heathen in Germany, as in India or Burmah. But shall novelty be the moving spring of Christian zeal and benevolence? The soul of a sinner in Germany is of equal worth with the soul of a sinner in China. Besides we have easy access to my countrymen; the churches of our denomination at Oldenburgh, Hamburg, and Berlin, and also many other dear brethren are ready to assist us. Let us therefore be up and doing, no time is to be lost—the present opportunity is favourable—how long it may last none can tell.

In September last, brother Oncken again writes: "Praise waiteth for God in Zion! We have had a glorious day—long to be remembered; nine new members were received. The Lord is doing great things for us, whereof we are glad." At another time he says, "Our dear brethren will probably meet with much opposition; a storm seems gathering about our little bark. But Jesus lives to save, and I will not fear what man can do unto me. The baptism of some recent converts has made a great stir here. Complaints have been made to the senior of the Lutheran ministry, and he has called upon the magistrate at the head of the police, and requested him to put a stop to our meetings. But, thus far the thing has only tended to the furtherance of the gospel. Our meetings are now more numerously attended than before, and six new converts have decided to join the church."

If by the blessing of God upon the labours of our beloved brother, an appetite for the bread of life has been created, shall we refuse to supply their wants? If in that interesting land, Providence has opened for us a door of great usefulness, shall we neglect to enter it? With a population of 40,000,000, and Bibles in which the word baptizo and its cognates are correctly translated, Germany, as the centre of moral and literary influence to nearly the whole of Europe, presents a field for the labours of the American and Foreign Bible Society, unsurpassed in any other part of the world.

CANADIAN BAPTIST MISSIONARY SOCIETY.

It will be remembered by most of our readers that the principal object contemplated by this society and provided for in its constitution, was the moral and religious cultivation of the Canadas, by aiding the establishment and support of a Collegiate Institution for the edueation of pious young men for the Christian ministry.

The Society was established in consequence of the earnest and affectionate appeals of the Rev. John Gilmore, who was deputed to visit this country by an association of several small Canadian churches for the purpose of calling the attention of the Christian public here to the spiritual destitution of our *fellow-countrymen* in Canada. He was received and listened to with a kindness and sympathy which proved that amidst the in-

creasing efforts now making to evangelize the *heathen*, the Christian public is not disposed to permit our emigrant countrymen who crowd the ships to our colonies and especially to Canada, to become estranged from the influences of Christianity, and sink into virtual heathenism. From Mr. Gilmore's statements it appeared that to preach the gospel amongst the numerous but widely scattered population of the new Settlements in Canada involved an amount of inconvenience, fatigue, and privation, which few but persons naturalized to the country would be able to sustain. It seemed also that many young men had been raised up in the colony capable of becoming valuable ministers of the gospel, but who were unable in Canada to procure the necessary theological instruction. Not a few young men had under these circumstances sought the advantages offered by the numerous colleges in the United States, in which country they had afterwards settled, and though they might occupy stations of usefulness there, they thus became lost to Canada. One or two individuals, Mr. Gilmore had himself taken in charge, in order to direct their studies, one of whom (at least) subsequently became, and is now the pastor of a vigorous and flourishing church which was raised by his own exertions.

With a view to this state of things, the most valuable service that could be rendered to Canada, appeared to be the establishment of an Institution like that above mentioned, and which has been formed by this Society. It was obvious that some time must elapse before a competent and suitable tutor could be selected to take charge of it, and that when selected a further time must elapse before he would be able to take his departure.

It has already been named in previous communications that Dr. Benjamin Davies, formerly a student of the Bristol Academy, and late of Trinity College, Dublin, was chosen by the Committee to fulfil the office of Tutor, and we are happy to say that he sailed for Canada on the 17th of July inst., in a vessel, a free passage in which was kindly provided for him by Joseph Fletcher, Esq., of Tottenham. Previous to his departure he was publicly ordained in Devonshire Chapel, Bishopsgate Street, at a service which was conducted by the Reverend Algernon Wells, Secretary of the Colonial Missionary Society, the Reverend John Dyer, the Reverend Samuel Green, and the Reverend Joshua Davis. Mr. Wells expressed his cordial approbation of the design of the Society to encourage the development of the native resources of the colony for the supply of its own religious wants, and at the same time pointed out the necessity of providing that the masters employed should be well instructed in sound divinity—first, because the forms of error are numerous in Canada, and secondly because the class of emigrants is generally of a shrewd, independent, energetic character, and in Canada great numbers of them are intelligent Scotchmen.

The last advices received from Canada by the Committee communicated the pleasing intelligence that *ten* students were ready to be placed under the care of Dr. Davies with a view to the Christian ministry—and that three of the students would be maintained by their own friends.

To all who are acquainted with the state of Canada it will be apparent that an institution like that contemplated by this Society, is calculated to render invaluable service to the colony,—and seeing how widely extended is the interest felt in this country on behalf of Canada, where almost all have now either a relative, a friend, a neighbour, or an acquaintance, we trust the public aid will not be wanting to enable this Society to carry on its operations.

In addition to the Institution, the Society has now in its service some agents actively and successfully engaged in preaching the gospel.

The success of Madame Feller and M. Roussy in preaching the gospel to the French Canadians at Grand Ligne, and in instructing their children, was mentioned in a late number of the Magazine. Since then, new, and still more cheering intelligence has been received. The church of eight members has increased to one of thirty,—all converts from the Catholic religion. A deputation from the Committee in Montreal lately visited this little church, and the accounts received from them are most delightful. It is earnestly hoped that the Society may be enabled to build a small chapel and schoolhouse for their use, the present accommodation being quite inadequate. About £600 would be requisite for this object. Madame Feller has recently visited New York in the hope of raising part of this sum, but with what success we have not yet heard. It is extremely important that this station should be diligently cultivated. Many unsuccessful attempts have been formerly made to bring the French Catholics to a saving knowledge of the gospel; all previous efforts have failed, which makes the present success more signal and delightful. This Society would be extremely happy to receive special donations for the use of the "Mission at Grand Ligne," and it is hoped that some pious individuals will lend their pecuniary aid.

One other Missionary is also employed in preaching to English settlers. The church of the Reverend Josiah Davis in Church Street, Blackfriars, subscribe £16 per annum for his support, which together with the aid received from the settlers amongst whom he

labours, will be adequate, or nearly so to his support.

The undermentioned donations of books to the Library have been recently received and are thankfully acknowledged. Further contributions may be sent to the Reverend John Dyer, Fen Court; the Reverend Eliel Davis, 136, Princes Road Lambeth; or to Mr. J. U. Harwood, 33, Poultry, London.

Donations of Books.

Joseph Hanson, Esq., Camberwell,—Imperial Cyclopædia, 5 Volumes.

Reverend T. F. Gough, Clipstone,—Matthiæ's Greek Grammar, 2 Volumes.

NEW CHAPELS.

GRIMSCOTT, NORTHAMPTONSHIRE.

On Thursday, June 14th, 1838, a neat little Baptist Chapel was opened in the hamlet of Grimscott, when after reading and prayer by the Rev. J. Barker, of Towcester, the Rev. T. Milner, M. A., of Northampton (Independent), and the Rev. W. Gray, of Northampton, preached; and the Rev. W. Hawkins, of Towcester (Independent), concluded the morning service. In the evening the Rev. — Chamberlain, of Eastcott, read and prayed; and the Rev. G. Jones, of Wolston, Warwickshire, preached and concluded the interesting services of the day.

The congregations were large and gratifying, and the collections (together with the proceeds of a social tea-meeting in the village) amounted to £20; but their now remains a debt of upwards of £70, for which the friends are still dependent on the liberality of the religious public.

PLAXTOL, KENT.

A Chapel has been recently opened for divine worship at Duck's Green, in the parish of Plaxtol. Sermons were preached on the occasion by the Rev. Messrs. Shirley, of Sevenoaks; Lewis, of Chatham, and Dawson, of Newark. The devotional services were conducted by Messrs. Crowhurst, Gladwish, Fremlin, Pope, Perkins, and Harris. £15 9s. 4d. were collected on the occasion.

NEW CHURCHES.

WILLINGHAM, CAMBRIDGESHIRE.

The place of worship formerly occupied by the Arian Baptist Church at Willingham, was taken by a few friends of evangelical truth in 1836, and in consequence of the increase of hearers was enlarged by the erection of three galleries, last April. On the eighth of May a church consisting of seven persons was formed in it, and on Thursday, May 31st, six who were about to be united with it, and three from other churches, were baptized in the hundred foot river, near the Hermitage, at Erith, by the Rev. W. Harris of Landbeach. It was supposed that nearly 3000 persons were present, all of whom behaved in a very orderly manner, while many appeared to be deeply affected. The Rev. G. Bailey, of Haddenham, and the Rev. Joseph Green, of Soham, assisted at the solemn service; the latter of whom, in the evening, addressed the newly formed church and a crowded congregation, in the meeting-house, from 1 Peter ii. 21., "Leaving us an example that we should follow his steps."

GREAT HORKESLEY, ESSEX.

About two years since the gospel was introduced into this village, and the preaching of the word has been rendered successful to the conversion of sinners unto God. Ten persons have recently been baptized on a profession of repentance towards God, and faith in the Lord Jesus Christ; and on Wednesday, June 20th, these, with five others who had been dismissed from neighbouring churches, were formed into a christian church of the Baptist denomination. The Rev. T. Middleditch, of Ipswich, presided on the occasion; and after preaching from Psalm cxxxii, 8, administered the ordinance of the Lord's Supper.

ORDINATIONS.

ADDLESTONE, SURREY.

On Thursday, March 1, Mr. W. C. Worley was publicly ordained as pastor over the Baptist church at Addlestone, Surrey. Mr. W. Nash, of West Drayton, commenced the services by reading and prayer. Mr. D. Katterns, of Hammersmith (Mr. W.'s late pastor), stated the nature of a gospel church; Mr. West, of Sunbury (Indep.), offered up the ordination-prayer. G. Hawson, of Staines, gave the charge. In the evening, Mr. David Katterns preached to the people.

NEATH, GLAMORGANSHIRE.

On Thursday, July 4, Mr. D. Ll. Isaac, of the Pontypool Academy, was ordained pastor of the Baptist church at Neath. The Rev. John Pugh introduced the service; Rev. D. Bowen, Llanelly, delivered the introductory discourse; Rev. John James, Bridgend, asked the usual questions, and offered up the ordination-prayer; Rev. D. Rhys Stephen, Swansea, delivered the charge to the minister, from 2 Tim. iv. 5, and closed with prayer. In the afternoon an English service was held, when Rev. D. Davies, of Swansea introduced, and Mr. Stephen preached. In the evening, Mr. Davies forcibly and earnestly addressed the church on its duties to the newly-ordained pastor, and expressed his fervent desires on behalf of both, with which we hope the blessed Redeemer will graciously comply.

The Rev. H. Crossman, of Anmore, Hampshire, has accepted the unanimous invitation of the Baptist church in the city of Wells, Somerset.

The Rev. J. D. Casewell, late of St. John's, New Brunswick, has accepted an unanimous invitation to the pastoral charge of the Baptist church at Horsforth, near Leeds, and has entered on his labours with pleasing, prospects.

RECENT DEATHS.

REV. JOSEPH SLATTERIE.

Died, July 7th, aged 72, the Rev. Joseph Slatterie, upwards of 43 years the esteemed pastor of the Independent Church at Chatham. A long illness, of which the entire failure of his mental powers was the most distressing feature, preceded his decease.

REV. CHRISTMAS EVANS.

About four o'clock on Friday morning, July 20th, at the house of the Rev. Daniel Davies, at Swansea, the venerable Christmas Evans, who, for upwards of half a century, was a highly popular and successful Minister in the Welsh Baptist connexion. This aged servant of Christ preached at Swansea on the previous Lord's day, although in his 72d year, with as much bodily and mental energy as ever; but, after retiring to rest on Monday evening, he had an attack of what was then supposed to be erysipelas. He continued in a kind of lethargic state through the greater part of that night and the following day. On Wednesday the powers of his mind seemed to be quite restored, and his body tolerably free from pain, but he complained of some difficulty of respiration, which gradually increased. Yesterday he took a walk in the garden to try his strength, with a view of going to preach at Llanelly on Sunday; but some alarming symptoms appearing in the evening, he consented to have a medical gentleman called in, of whom he enquired with great earnestness when he thought he should be able to resume his labours. In the course of the night, however, he grew much worse, and between one and two o'clock on Friday morning sent for Mr. Davies to his bed-side, and, with a holy triumph which seemed to pervade his soul in the prospect of an eternity of glory, he intimated that he was about to depart. Having dwelt with peculiar satisfaction on his having made Christ crucified the grand theme of his ministry for fifty three years, he attempted to sing

"Dyma'r wisg ddisglaerwen oleu,
Guddia'm noethm hyd y llawr."

From that time he seemed disposed to sleep, and his soul took its flight seemingly without the least struggle.

REV. G. BARCLAY.

We learn, with sorrow, that the Rev. G. Barclay, of Irvine, also, was removed from this world on Friday morning, July 20th. He had been poorly for the last month, but it was only within eight days of his death that his family began to anticipate his departure. His state of mind was "most blessed" during the whole of his illness. An account of this good servant of Jesus Christ, from the pen of his son-in-law, the Rev. J. Leechman, may be expected in a future number.

CORRESPONDENCE.

CHRONOLOGICAL NOTES ON PSALM IX.

To the Editor of the Baptist Magazine.

Dear Sir.—It is sufficiently known to all who are accustomed to the critical study of language, how conducive to a right understanding of various compositions is a knowledge of their scope and occasion; but undisputed as this principle is, the utility of its application to the work of biblical exegesis yet remains, in my opinion, to be duly appreciated and acted on. As portions of Scripture which especially need, in this respect, an investigation far more scrutinizing than they have hitherto received, I may instance not a few of the Psalms. In theory, all consent to explode the authority of the Masoretic inscriptions which are prefixed to various of these divine odes; but in practice, I fear, there are still many who are led, or rather *misled*, by them.

The following strictures will have relation to a Psalm, in settling the subject and occasion of which almost all expositors seem to have accepted the guidance just referred to, and by this means, as I conceive, have lost the point of many of its allusions. The Psalm I refer to is the ninth. By the Masoretic superscription, this Psalm is stated to have been composed on "*Muthlabben*," i. e. as the general voice of philologists directs us to explain the term, "on the death of the champion." Now the term "champion" is one which is expressly applied, 1 Sam. xvii. 4, to the Philistine hero, Goliath, of Gath, and to none in Scripture, I believe, but him. From these premises, then, it is hastily inferred that the subject of the Psalm is the defeat of Goliath, and that it is an eucharistical ode of David on occasion of that defeat.

Now, Sir, there are two or three argu-

ments which will, in my judgment, satisfactorily evince the fallacy of this conclusion, and show that if we are not obliged to attribute the Psalm to another *author*, we must at least assign it to a different *occasion*. The first of these is taken from the nature of the achievements ascribed to the enemy whose defeat is celebrated. The characteristic, we may recollect, by which Goliath is chiefly known to us is that of personal prowess; we read nothing of him as the author of ravage on an extended scale; history mentions his name only in connexion *with a single camp*; a single chapter *commences* and *completes* the record of his doings. Now it is evident that the enemy whose overthrow is commemorated so gratefully in the Psalm is rather a *national conqueror* than *an individual hero*; it is not in the ranks of an army, but in the towns and provinces of a kingdom, that the terror of his power is felt; he is spoken of in ver. 6, as having pursued a long career of desolating warfare; he is particularly mentioned as a destroyer of *cities*. Can these details be made to accord with what we know of the fame and fortunes of Goliath? The Philistine champion naturally reminds us of the heroes of Homer, whose power was indeed formidable, but still in a good degree *limited by their presence*; but the destroyer of the Psalm as naturally recalls to our conceptions an Alaric or an Attila, whose name is associated not more strictly with *battle* than with *war*.

In further confutation of the opinion on which we are now commenting, we may advert to what is said in the Psalm of the consequences of the event commemorated. The defeat sustained by the hostile nation is there represented as having been a deathblow to its energy and resources. Verse 5: "Thou hast destroyed the wicked, thou hast put out their name for ever and ever." Now the defeat which followed on the death of Goliath was indeed a severe check to the Philistine's ambition, and a still severer one to their pride; but it was far from utterly prostrating them as a people. Their subsequent hostilities in the same reign abundantly show how transient was even the dismay which it occasioned them, and that its effect was rather to feed their animosity than to subdue their spirit. The very monarch before whose armies they fled at Elah they were afterwards the means of defeating in a pitched battle, and were the *occasion*, if not the actual cause, of his death.

There is, however, a reason on which I rely still more than on either of the preceding, to disprove the alleged date of the Psalm, and this may be styled a *geographical* reason. Mention is made in verses 11 and 14 of Zion, as a place favoured by God. Now Zion, it will be recollected, was a part of Jerusalem. It was that part which David selected for his own residence, and which afterwards in familiar language, was often styled the city of David. What then are the facts connected with this city which bear on the question before us? They are simply these; that Jerusalem was neither in the possession of the Israelites nor in occupation by David till seven years after his first investiture with royalty, and consequently not till fifteen years after his overthrow of the Philistine. At that time Jerusalem was in the possession of the Jebusites, and it was not till David's accession to the united throne of Israel and Judah that it was wrested out of their hands. The accuracy of these statements may be verified for himself by any one who will take the trouble to consult the fifth of 2 Sam. and the chapters preceding. The common residence of Saul while king appears to have been at Gibeah (see 1 Sam. xiii. 16; xxii. 6; xxiii. 19 xxvi. 1); David during the first seven years of his reign, abode at Hebron, and his transfer of the seat of his government to Jerusalem was the sequel of an act of conquest by which he had dispossessed the Jebusites of that city. By what possibility, then, could the celebration of his deliverance from the fury of Goliath be solemnized in the gates of Zion? The recurrence of this geographical term twice in the Psalm is an anachronism which no exegetical skill on the part of the advocates of the received opinion can surmount.

It is sometimes said that he who throws down should be prepared to build up, although I do not subscribe to the justice of this maxim under all circumstances, I am not unwilling, in the present instance, to volunteer an opinion. I would respectfully submit then, Sir, to your readers, whether the true occasion of the Psalm be not the invasion of the territory of Judah by Sennacherib, or his general Rabshakeh. The description given us in the Psalm of the character of the enemy overthrown, and to which we have before referred, corresponds almost verbally with the historical notices we have of the Assyrian. Let the sixth verse in particular be compared with the vain-glorious boast of Rabshakeh, as recorded 2 Kings xix. 11, and I am much mistaken if the impression will not be left on the mind that a correspondence was intended by the writer. As in Isaiah xiv. 13, 14, the former insolent vaunting of the Babylonish king is cited to illustrate the deep debasement of his downfall, so here, by a certain refinement of triumph, the victorious Israelite seems to take his 'σπήνιχιον' out of his adversary's own mouth.

As somewhat inclining the balance to this latter supposition, though not, we are aware,

decisively turning the scale in its favour, we may mention one or two circumstances which seem admissible as evidence on the question. First of all, the phrase "daughter of Zion," which we meet with in ver. 14 of the Psalm, is a phrase expressly occurring in the prescribed answer of Hezekiah to the Assyrian general. (See 2 Kings xix. 21.) Secondly, the language of ver. 12, in which recovery from alarming sickness is acknowledged as a recent benefit received, appears suitable to one who, like Hezekiah at the time now under review, had just before been sick unto death. Lastly, it is worthy of notice, that throughout the Psalm, the contest which had so auspiciously terminated, is represented as a conflict involving principles of *justice*. (See verses 4, 7, 8, 9.)

Now the amicable relations of the Philistines and Israelites had been so often disturbed, that it is difficult to say whether the particular incursion on the latter in which David first distinguished himself, had been altogether unprovoked or not. No such difficulty, however, exists in the case of the subsequent struggle. The invasion of Judah by Sennacherib was plainly an *unwarranted aggression, the dictate simply of grasping ambition;* an attempt to *oppress feeble innocence*, and to maintain the supremacy of *might* over *right*.

I must leave it, Sir, to the better judgment of your readers to determine what weight is due to these considerations, and, if any interest be felt by them in such discussions, may hereafter follow up the present paper with some similar strictures on Psalm xxxiv. I remain, Dear Sir,

Yours very truly,

Brixton, June 18th, 1838. J. T. Gray.

THE BAPTIST IRISH SOCIETY.

Mr. Editor,—A long residence in Ireland has given me some little acquaintance with its religious and political state, as well as a deep interest in its welfare. The Baptist Irish Society I have hitherto considered as the most valuable, according to the extent of its means, of the many instituted in Erin's behalf. The Hibernian instructs in English only. The Irish Society (Established Church) merely employs readers in the native tongue; it has no schools for the rising generation. The Evangelical Society (Independent) confines its labours to preaching the word. But our society has schools for the young and old: in some of which the Irish, in others the English language is used. It employs readers, who silently and unobserved make known the Scriptures from house to house; and it supports ministers to superintend the other agents, and to preach the gospel publickly, thus combining all the machinery used by other institutions.

The tone of the Chronicles lately issued induces me to believe that it is contemplated to augment the number of preachers, while the readers and schools are to be treated as of very secondary importance; a procedure against which I must *earnestly protest*. The schools and readers are, in my humble opinion, the *only* effectual means the circumstances of the country permit your society to adopt for its improvement. *Preachers*, unless as superintendents of the schools, &c., I look on as a *very unnecessary and almost useless expense*. A few words will explain this apparently strange opinion.

The population of Ireland consists of Papists, Church-of-England members, and Presbyterians, with some few Methodists, some few Separatists, and still fewer Independents. There are many Baptists scattered through the other divisions, but they do not form a body sufficiently numerous to be taken into separate account. Now, as to the various classes of Protestants, we presume ou Missionaries are not sent to convert them. Few in number, and for the most part respectable in station, they attend their various places of worship with a laudable regularity. *To them the gospel is faithfully preached*. I am personally acquainted with many clergymen in Ireland. Many more I have heard in the north and south, and this testimony I am happy to bear, that more humble Christians, more devoted ministers, more simple and earnest preachers of the whole truth, are not to be found. There are, indeed, some few like the Rev. Arthur Ellis, of Ardee, whom I have the honor to know, the successful impugner of the Home Mission in the court of Armagh. But of him it is pleasing to affirm that he is "rara ava in terris, nigroque simillima cygno." There are few of his colour or note now remaining. He is an unhappy relic of the past generation spared to show what Irish parsons once were. Yet even his parish is not destitute of light. The presbyterian minister of Dundalk, the Rev. J. Beatty, an energetic labourer of his Lord, preaches there every third sabbath; and the gospel is proclaimed in the neighbouring churches of Charleston, Stabannon, &c., a fact which proves that even where the legal minister is of the old school the truth finds its way.

Of the Presbyterians of the Synod of Ulster and of the Session, amongst whom I lived some years, I can only speak in terms of commendation. Having cast out all ever suspected of Arianism, the ministers of these bodies are sound in the faith, multiplied in their labours, and exemplary in their demeanour. Amongst them are men of superior talents, of profound learning, of exalted piety; while the majority of their flocks are "sober, grave, temperate."

Of the minor sects it is only necessary to

state that they are Irish editions of their brethren in this country.

Such being the condition of the Protestants, to send preachers to them is a work of supererogation. Their labours are not required, and they would only be casually used. Those who hear the truth in their own churches will scarcely abandon their beloved pastors for a stranger. In seducing them from their communion, we should only multiply sects without increasing knowledge.

Turn we now to the Romanists, whose conversion is, after all, the great design of our society. Will you send more labourers to them? "O yes!" exclaims the ready benevolence of the christian heart, "Let us send to these deluded idolaters men of God, who will teach them the way of salvation." Pause a moment, and listen to the experience of an evangelical minister in Ireland. THE TIME IS NOT COME. THE DOOR IS NOT OPEN. *They will not hear. They dare not hear. They cannot hear.* If they will not listen to their own countrymen, think you they will attend the Sassenagh, the heretic stranger, to spill whose blood would in their opinion be doing God service. That martyr methodist Gideon Ousely has addressed them many a time in their own attractive tongue, but he has only been pelted for his pains by a mad mob. While Mr. Tully Cribbace, a missionary on a new plan, lifted up his testimony against tithes and parsons, the Tipperary men enjoyed the joke; but when he turned to religious topics they turned savage, and on one occasion the worthy gentleman scarcely escaped grievous bodily harm.

The congregations, which any of the agents of the Evangelical Society or of our own can boast, are composed of the few who may have united themselves prior to the evangelization of the church, the few stray sheep who wander occasionally from their proper folds, and the personal friends of the minister. If a solitary papist, daring the anathemas of his priest, drop in to see, it occasions unfeigned surprise; and the presence of a few liberal church people will create unusual excitement, and move a nine days' wonder. There may be exceptions, but *exceptio probat regulam.*

Seeing then your preachers are not required for the Protestants, and can obtain no access to the Romanists, is it right to tax the churches for the support of a greater number, or to appropriate the funds of the society to their maintenance, when they could be so much better employed? Is it judicious to neglect those means which have been found, in some degree effectual for the adoption of others more fascinating but more visionary?

On the beneficial results of the labours of your schoolmasters and readers I will not now dilate; but I request the attention of the officers of the society to these remarks, which owe their existence to the following passage in the Irish Chronicle, for June, "we anticipate that on the return of our brethren, Hinton and Stovel, from their missionary tour in Ireland, the cry to send more labourers there will become more loud and urgent than ever." Doubtless our brethren will discover many fields, but we query whether they find a single corner "white unto harvest."

I am, Mr. Editor,
Yours truly,
June, 1838. G. H. DAVIS.

To the Editor of the Baptist Magazine.

ADMINISTRATION OF THE LORD'S SUPPER IN WORKHOUSES.

SIR.—The operation of the New Poor Law, particularly the workhouse discipline, has placed the Dissenters in a new position, and has, I think, added a *new grievance* to those which ought to be redressed. But I wish for information merely. I am not going to discuss the wisdom or the morality of the measure.

The question arises, what kind of instruction a Dissenting minister is *allowed* to afford in a workhouse. He cannot *go to the workhouse* to preach the "gospel to the poor,"—the law will not allow him to enter its walls unless he is sent for by a pauper (Act, sect. xix.). If a poor person, an Independent, for instance, be an inmate of a workhouse, and wishes to have the aid of a neighbouring minister, he shall not be permitted to enjoy that wish, unless the minister he sends for be of the "same religious persuasion" as himself. (Second Annual Report, 67.) But, supposing the Independent pauper obtains an interview with an Independent minister, and supposing there may be in the same workhouse a Baptist, a Wesleyan, a Methodist; and supposing that they all united in wishing this Independent minister to give them a sermon? "Such interview *shall not be permitted to take place in the presence of persons who profess a different religious creed!*" (Second Report, 67.) So, unless the Independent minister preach to one individual, he shall not be permitted to preach at all, even though half a dozen individuals unite in wishing him to do so. But what is the case when the services of the Church of England are performed? "Prayers are to be read to the paupers before breakfast and after supper every day, at which ALL the *inmates* MUST ATTEND; but if any of the paupers shall profess principles indisposing them to unite in such service, they are to be permitted to *sit apart.*" (2 Rep. 68.) Now, in the first place, paupers *wishing to unite* are not permitted, and in the second place, paupers *not wishing to unite* are COMPELLED to be *present*, and are merely allowed to sit apart. Is not the Unitarian thus compelled to sanction with

his presence the prayers of the Trinitarian, and the Catholic that of the protestant?

But to the question more immediately under consideration. If a Baptist be a resident in a workhouse, and wishes to have the ordinance of the Lord's Supper administered to him, can a minister under such circumstances as above stated, and where no other person than the minister and the pauper is permitted to be present,—can a minister, under such circumstances administer such ordinance to such pauper without an infringement of the scriptures, or a compromise of his principles as a Dissenter! Is not the Lord's Supper *solely* a *Church* ordinance, and if so, is it right to carry it to an *individual* who is precluded Church fellowship, and is not this compelling a man to abandon Church-fellowship, a positive persecution—is it not a trampling upon the rights of conscience, an infringement upon the law of God, and a deadly blow inflicted upon the rights of man?

I ask these questions purely for information. I am an admirer of the principles of the New Poor Law, and a strenuous supporter of its enactments; but if these enactments carry in them upon this subject anything like the interpretation I have given to them above, it becomes a query, whether the whole, however abstractedly good, does become vitiated? C. C.

EDITORIAL POSTSCRIPT.

The First of August has arrived, and our sable brethren in Jamaica are free! Hallelujah! The House of Assembly of Jamaica has passed a Bill for the entire abolition of the Apprenticeship on the First of August, 1838. Complaining bitterly, protesting against the coercive power under which they were acting, they have yet passed unanimously a satisfactory measure. The stringency of some parts of Lord Glenelg's Act, the promptitude and vigour with which it has been pressed on the Colonists, and the evident earnestness of the religious portion of the British public, have been principally instrumental in producing this result. Her Majesty's Ministers have, in our opinion, fully proved the sincerity of their desire to give effective relief to the negro population; and though, perhaps, we may differ in this view from some of our warmest friends, we must add, that in our humble judgment, the course which the Ministry has pursued was better adapted to secure the desired result than an attempt to attain it by direct enactment. Had a Bill for the Abolition of the Apprenticeship, been introduced into the British Parliament as a cabinet measure, it would not have passed through both Houses. Many who spoke in its favour, and voted in its favour, when discountenanced by the Ministry, would have withheld from it their support had it been sanctioned by their political opponents; the influence of the government would not have carried it through the upper House. When it was rejected, the planters would have felt themselves secure for another year, and the negroes would still have been in bondage. So far remote are slavery and its concomitants, however, from all that is just, humane, or decorous, that it was comparatively easy to induce British legislators to enact such restrictions as every practical slave-master would see at the first glance to be fatal to the system, and perfectly incompatible with a profitable exercise of his unrighteous power. Chiefly, however, it becomes us to praise that invisible and gracious Ruler who has the hearts of all men under his control, and who has hearkened to the groans of his afflicted children, while by patient continuance in well-doing they were exciting the astonishment of their foes, and the admiration of their friends. It behoves us to recognize his superintending hand; to adore his providential goodness; and, at the same time, to remember the urgent claims which the negroes will still have on the vigilant guardianship and judicious philanthropy of those who have been their successful advocates before God and man.

Lord Melbourne has stated in his place in Parliament, in reference to the European sanctions of Indian idolatry, that it is the intention of government to issue such orders on the subject to the authorities in India, as will satisfy the most scrupulous minds.

Intelligence has arrived of the success of the expedition to the Euphrates: it arrived at Babylon on the 24th of May.

The Rev. D. Cranbrook has resigned the pastoral office over the Baptist Church, Pent Side, Dover, and is waiting the direction of Providence to another sphere of labour.

The Rev. C. T. Crate, pastor of the Baptist Church of Oakham, Rutland, is at liberty to comply with an invitation to supply a destitute church with a view to settlement.

We have just heard, with regret, that the Rev. Dr. M'All, of Manchester, was removed from the present state of existence a few days ago.

Many of our readers will be gratified to learn that the second volume of Dr. Price's History of Protestant Nonconformity is in the press.

MISSIONARY HERALD.

CCXXXVI. AUGUST, 1838.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London; or by any of the Ministers or Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CALCUTTA.

The following letter, from Mr. Thomas to Mr. W. H. Pearce, will gratify our readers, as it furnishes proof that the recent steps taken in this country to effect a combination of missionary effort, by our denomination, in India, have been as acceptable to friends on the spot as they have been to those at home:—

Calcutta, March 14th, 1838.

My dear Brother,—After long waiting, with a bitter taste of what the sacred writer meant, when he said, "Hope deferred maketh the heart sick," I had the unspeakable satisfaction of receiving your letters of November and December, on Friday evening last, March 9th. Great delay took place in the transmission of the mail from Bombay. We had Bombay newspaper intelligence of its arrival there on Tuesday, though the express did not reach Calcutta before Friday. Having been disappointed in getting your letters for September and October, I was exceedingly anxious. I leave you to conjecture the relief the mere sight of the letters brought to my mind; their contents were joy and gladness; we were all ready to break forth aloud, and, with David, to "call upon our souls and all within us to bless and praise the holy name of Jehovah." From this time it shall be said, "What hath God wrought!" Thanks, a thousand times over, for the news you have conveyed about the transfer—a transfer made in such a manner! Surely it is the Lord's doing, and marvellous in our eyes! But I must restrain my feelings for the present, and notice the business-part of your letters

We are exceedingly gratified by the account you give of the success of your appeal, and begin to anticipate the speedy realization of the object, and that ere long we shall hail the arrival of more than one to labour with us, as the result of your exertions; but though, in one sense, help cannot come too soon, I almost wish the departure from England were so timed as not to risk health and life by the arrival of our brethren in either the hot weather or the rains. Yet come when they may, we shall receive them with delight. But what shall I say about the transfer? We were prepared to receive news and instructions of some kind, but little anticipated what has taken place, though we most heartily rejoice in it, and most cordially approve of the manner in which it has been brought about.

You may assure Mr. Dyer and the Committee that we shall, every one of us, be ready to do every thing in our power to render the *working* of the measure here as pleasant to all parties, as the making the arrangements has been to them; and really such is the position of affairs, such the apparent temper, feelings, desires, and intentions of the parties concerned, so far as we can see and judge of them, that I conceive very little difficulty will be met with. Before now you have received intelligence of of the death of Dr. Marshman.*

I am in great hopes that something will be done even in the case of the Lal Bazar, if the place can be *honourably* obtained and held. The congregations at all, or nearly all, the places in Calcutta are increasing, the Lal Bazar among the rest. Were that place shut up, the Circular-road Chapel could not contain the congregation, were the people to attend, but many could not, and another place would be necessary. We all think it quite desirable Mr. Robinson should continue. He has been here to consult with us on the subject, and on our engaging to recommend his remaining, should he be able to secure the chapel-deeds for the church, said he would endeavour to obtain them. I spoke to Mr. Boaz about it, he strongly dissuades from giving up the place, says he and his brethren will gladly sign any document we may wish renouncing all claim to it, and that Mr. Charles, Chaplain of the

* About a fortnight before his death (writes Mr. George Pearce, Dec. 7), brethren Yates and Penney went up to visit him, as he expressed a wish to see them. He seemed very glad, and, among other things, said, "You have all been blessed, and you shall be blessed."

Scotch Kirk, and others, would do the same.

Should anything of this kind occur, I think we could honourably retain the place, if we can as honourably obtain it; how far this may be practicable, I cannot say. Mr. Boaz told me that Mr. Marshman had expressed an earnest desire to get it off his hands. I am in considerable hopes that the Benevolent Institution also will be made over to us, so as once more to belong to our Society. Time will show how far my hopes are likely to be realized. From all that I have seen and heard of Mr. Robinson for some time past, I do not see any reason to apprehend difficulty from his remaining where he is. He is willing to give up the villages to the south. His people are anxious to keep him, and would gladly support him if they had the means. I think you may strongly throw in your influence with ours in favour of his *non*-removal, if he should succeed in his endeavours to secure the building. We have recommended him to remain if he can—to get possession of the deeds if he can—and have promised, should he succeed in this, to recommend to the Committee that they sanction his remaining.

Mr. Thompson was down from Serampore a few days ago; he is desirous of returning to Delhi. We think he should do so. He says the Sanscrit Gospels and Testaments would be most acceptable in those parts, and find readers. He was particularly delighted with the prospect of this version being procurable. He says he shall be thankful to have as large a supply of Scriptures for distribution as we can give him. I have written requesting him to let us know what success he has had, and what are the prospects of usefulness at Delhi. How wonderful are the several coincidences in the late events! The formation of the American and Foreign Bible Society, and the efficient aid rendered us by it, and this at the moment when we were just prepared to turn it to account—the transfer of the other stations to our Society; thus providing vastly large facilities for the wide circulation of the Scriptures, so soon as they shall be ready, the success of your appeal, and the consequent addition to our number, we trust, of several efficient missionaries, and the union of the Baptist denomination in England in missionary enterprize, who will now be both better disposed and better able to aid us in carrying forward our various labours, and among the rest, this of giving to the millions of India the word of God. I cannot help feeling a strong persuasion that God is about to do great things *by* us, as he has done great things *for* us.

But you will want to hear how we are. Through mercy my health continues good, also the children's; Mrs. T. is often ailing, though better than she was a week or two ago. A letter was received about a fortnight ago from brother George Pearce from Bombay. He was better, but not fully restored. He had taken his passage to Madras, whence he would come by the first opportunity to Calcutta. We hope they may be able to return to their accustomed duties. Brother Ellis soon expects to baptize several of the youths in his school. All go on there as to afford great satisfaction and encouragement. We shall anxiously look out for more intelligence both by ship and overland despatch.

With united and ardent affection to you and your dear Martha, and hopes of seeing you before another year has elapsed,

I remain, yours truly,

J. THOMAS.

A subsequent letter, from Mr. Ellis, dated in March, contains some pleasing intelligence respecting the seminary under his care.

"The boarding-school, or rather the Baptist Missionary Institution, as the brethren this year have named it, is succeeding very well, and was never more prosperous than at present. The advancement of the youths is most gratifying, and several of the boys are under serious religious impressions. I have not room to enter into a detail of its progress and condition, but must refer you to a letter to Mr. Joseph Gurney, which I hope to send off by this despatch.

"We have received into the institution an East Indian named Pascal, who went with Mr. Le Gros to the Mauritius, and was baptized by brother Yates. He is a truly pious young man, and with some education will, I hope, prove a valuable assistant. At the beginning of the year, it was found desirable and needful to have a theological class, in connexion with the institution, consisting of none but those who are pious, and likely to prove useful agents in the work of evangelization. This class contains six, who meet three days a week, and, in addition to their school duties, go on with a regular course of theological reading and study. Pray, my dear brother, that God would smile on and prosper it. I know, however, that you do this, and most sincerely do I thank you for all your efforts on its behalf.

"There are now here, one native preacher, Bishonath, and three catechists, Ramkisla, Pascal, and Shem. They all improve much in their preaching, and, I trust, in their piety.

"We have three native chapels—one at Banda Ghat, one in Howrah, and the other

at Goladarga. In these, and in Ebenezer Chapel, there are weekly eight Bengal services and two English services on the sabbath. The catechists all engage in turn in the services among the heathen, as well as in those to our native christian congregation. The sermons delivered to the latter are all written out and examined before they are preached. We have one young man about to be baptized, who has been three months an inquirer. Some months ago we had an interesting convert, a well-educated brahman. He came daily for instruction and conversation for more than two months, when he renounced Hindooism, cordially embraced the gospel, and, throwing off his *poita*, cast in his lot among us. Soon after this we left Calcutta for the Straits, and I deeply regret to say that a fortnight before our return, his brother seduced him away, and we do not know precisely what has become of him, although I still think he will return to us, as, from all I saw, I cannot for a moment doubt his sincerity.

"I must now tell you of the death of our poor dear youth Mark. This event has been to me more painful than I can express. He died of spleen and abscess about a month ago. On our return from the Straits, we found him very ill, and continued so, notwithstanding every mode of treatment. For some weeks before he died, Dr. Green attended him. Since his baptism, three years ago, his deep piety has endeared him to us very much. His end was emphatically *peace*, and his heart was stayed upon his God. He knew in whom he had believed, and went calmly down the vale of death, resting on the Saviour. He has left, in his own handwriting, several interesting memorials of piety, meditations, sermons, both in English and Bengalee, and a list of all the verses he had made the subject of daily meditation for many months. I think that there is material and personal recollection enough to make an interesting memoir of our poor boy, for such I must still call him, since

> 'The church above, and that below,
> But one communion make.'"

SIBPUR.

We have much pleasure in adding the half-yearly report of the Female Boarding School at Sibpur, presented in December last, assured that it will gratify the kind ladies who help that valuable institution by their donations.

"There are at present 37 girls in the boarding school, being three less than at the date of my last report in June of the present year. One of these left the institution in consequence of having married. She is gone to reside near Lakyántipur, and will, I hope, be comfortably settled. She was not one of our most advanced scholars, having been in the school but two years; she has, however, I trust, made such progress in learning as to be materially benefited by her residence with us.

"The other two I am sorry to say have been removed by death. Their end occurred nearly at the same time, which made the event more solemn. One of them was a little girl of eight years of age. She was a child of fine capacity, having learned to read very prettily in seven months, the period of her abode in the school. Her death was very sudden, of cholera. The second case was one of our oldest and best scholars, Luckyee, the girl mentioned as being in a poor state of health in the report of last year. To this child this institution has been eminently blessed. She was without doubt a Christian indeed. She came from Khári, and was received at her own request, being at the time, through poverty and ill health, in most miserable circumstances. After her admission into the seminary she applied herself diligently to her lessons, and soon manifested both her capacity and desire to obtain knowledge. For the first three years her general deportment was very good, but no particular signs of piety appeared in her character. Soon afterwards her general health began to fail, and then it was that she began to manifest a concern for the salvation of her soul. Being, however, a timid and retiring child, she did not open her mind to us for some time, not indeed until she applied to Mr. Pearce for baptism and admission into the church, which was probably a year and a half after her mind became subject to serious impressions. At length the evidence of her conversion became so apparent that Mr. Pearce felt it his duty to comply with her wish, and administer to her the ordinance of baptism, which he did with much satisfaction, in the spring of 1836. From that period to the time of death, her conduct was very pleasing. Great was her love to the word of God. The Bible, it might be said, was her constant companion, and her progress in Christian knowledge corresponded with her diligent perusal of the scriptures. She was also punctual in the worship of God, praying, I believe, regularly twice a day, and sometimes oftener; she often expressed her thankfulness to God that she had been brought into the school. She was much respected by the other children, and exercised, there is reason to think, by her conversation and deportment, a very beneficial influence among them. Her end was rather sudden and unexpected; after being ill with spleen for about two years,

she began to mend, and at length became so well, as to induce in us the hope that she had got quite over her complaint; but in August last she was taken with fever which ended in her dissolution in about eight days. She seemed during her illness to feel that she should not recover, and spoke of her end with composure and pleasure. Once or twice on our visiting her she spoke of "going to her Father," and of "going home." On one occasion she told some of the children that were with her, that angels had been to her, and said, "Why do you stay longer? Come, come away with us." Thus in her dreams or the wanderings of her mind, her thoughts seemed fixed on heaven. We felt her loss much, but we sorrowed not as those who have no hope.

"In proceeding to speak of the other children, the committee will be happy to learn that we have much that is pleasing to report, affording additional evidence of the goodness of God towards the institution. The instructions given, and the hopes indulged in former years have through the divine blessing ripened into fruit in this. About three months since, we had the privilege to witness the reception by baptism of seven girls of the school, into the fellowship of the church: these young persons had been candidates for baptism for several months previously. The evidence of their concern for salvation, of their love to Christ, and of their trust in him, became at length so satisfactory that Mr. Pearce felt it would not be right to detain them from the ordinance any longer. Their baptism took place at Sibpur in August last, in the presence of a large number of natives, and several European friends, who appeared much interested on the occasion. Prior to their baptism, they underwent a public examination of their knowledge of the truths of Christianity, its influence on their hearts and conduct, &c.; their answers to the questions put to them were readily given, and much to the purpose. It is greatly satisfactory to me to add that nothing has occurred in the conduct of any of them, since their baptism to cause us to regret its administration to them; on the contrary, their conduct has always been such as to manifest their continued fear of God, and desire to serve and please him.

"With respect to the progress of the children generally in their learning, it is, I am happy to say, as satisfactory as it has hitherto been. The elder girls are acquiring, I trust, an extensive and solid acquaintance with the holy scriptures, as well as of various kinds of useful knowledge. Till Mr. Pearce was laid aside by his late severe affliction, he continued to meet every Lord's day, a bible-class of upwards of twenty children and women, and also twice a week such of the girls as were members of the church, or desirous of being so. On these occasions he went through with them carefully the whole of the Acts of the Apostles, and also several exercises on religious subjects, in which they were required to furnish scripture proofs. These instructions have been, without doubt, of much benefit to the children.

The children continue to learn to sew, as formerly reported, and some of them have attained to a very ready use of the needle, and work very neatly.

The adult school consists of nearly the same individuals as mentioned in my former reports—their progress is pretty good. I have reason to believe that those of them who have attained to read with ease, are so pleased with the acquisition that they spend generally an hour or two every day *at home*, in perusing the books which they have obtained, particularly the holy scriptures. Such, then, is the success with which it has pleased God to bless this seminary. May it prove as encouraging to the committee and the friends of the poor native females as it is exhilarating to our minds, and may the blessing of our heavenly Father continue to descend upon it, to whom be all the praise!"

CEYLON.

Extract of a letter from Rev. E. Daniel to the Secretary, dated January 6, 1838:—

In reviewing the labours of the past year, I have to regret that so little fruit has resulted to the Divine glory. When shall we see the Spirit of God poured out on these churches of the East? Our friends in England should sojourn among us for a time to perceive the discouragements, the almost heart-breaking discouragements that often attend us. We hope the good Lord will preserve both you and us from fainting, till we realize the "joy of harvest." We have, during the past year, been compelled to the painful exercise of discipline on several of our members in the Singhalese and Portuguese churches. In one or two instances the good effects of it have been realized, not only on the other members, but in the repentance of the separated, who, on their restoration, will, we hope, not turn again to folly. We have likewise lost by death, in the above period, four Singhalese members, who have given us pleasing ground to hope that they have been removed to a better church in glory. Seventeen persons have, during the past year, been baptized and added to the church—one English person, four Portuguese, and twelve natives. May the Lord deliver them from every evil

work, and bring them to his heavenly kingdom! One person, formerly excluded, has been restored.

In my last I gave you an account of the different stations here belonging to our Society. I am now thinking of forming a fifth station, at a village called *Kottighawatta*, about five miles from Colombo. It is a place in the centre of a considerable, and, till recently, almost neglected population; but the gospel, having been introduced among them, in some cases appears to have become the power of God to salvation. Four persons have been baptized, and some others are candidates for the ordinances of Christ. We began last week to build a place of worship there; and a gifted member of our church here, a native, who has preached among them with great acceptance, will (D. V.) go and dwell with his family among them, and regularly preach the word to them and many villages around. The great difficulty is to obtain a house for his residence. As there is no house to be rented there, one must be built for him. I think we can manage it for about £40. How I shall be able to obtain the money, I do not know. Persons around us, who can give, are so indifferent to those things, that I dare not make too many applications; and having obtained lately about £50 towards our missionary operations, I can scarcely again apply to them. But I trust that He, who has all power in heaven and earth, will aid us in what is requisite to advance his glory. He has helped unexpectedly before, and can do it again.

We are proceeding with our revised edition of the Singhalese Scriptures, and have printed from Joshua to the end of the Book of Psalms, and are now going on with Genesis and Exodus. Several interesting new tracts have lately issued from the press. The Popish Controversy is still continued. I have published 15 numbers of "The Protestant Vindicator," which makes its appearance monthly. The horrid system of Popery appears to have received a shock here, the effects of which will, I trust, ere long become more visible. Several of the more intelligent Papists are beginning to examine their system, and to be alive to many of its errors, though they have not as yet the courage publicly to renounce them. They and their priests have been at open war. A few months since they presented a memorial to their Padres, signed by 1700 persons, complaining of the negligence of their pastors, stating their grievances, and intreating that they might be removed. This so incensed the Padres, that they declared they would neither confess, nor admit to the Lord's supper, any persons who received interest for money they had lent to their neighbours.

Better days are, I think, dawning upon this island. We have a new Governor, who, with his lady, appear to be persons of decided piety, and seem determined to use the influence of their example and exertions to advance true religion. Mrs. Stewart Mackenzie has brought with her, from a society in England, a female to superintend the education of natives of her own sex, chiefly from the families of the native headmen. Befriended by such high patronage, she has met with much encouragement, and has opened a school of the above description, under the most favourable auspices. I think how different this reception to that of my dear predecessor, brother Chater, who was obliged to wait for some time before he could obtain permission to preach here. But the sufferings, as well as the labours of the faithful servants of Christ, all bear on the great event of his universal reign.

JAMAICA.

With feelings of no ordinary delight, blended, we trust, with devout thankfulness to the Father of mercies, we record that on the day on which our present publication is dated, the whole population of Jamaica is absolutely free. Acting on instructions from the Home Government, Sir Lionel Smith convoked the House of Assembly on the 5th of June, laid before them the recent Act of Parliament introduced by Lord Glenelg, and stated, with much frankness, his own conviction that, as the law now stood, it was impossible that the apprenticeship could go on. In this opinion both Houses of the Legislature appear to have concurred, and, consequently, a bill was brought in, and passed without a dissentient voice, for the total abolition of the system on the 1st of August, 1838!

Surely we may say, *This is the Lord's doing, and marvellous in our eyes.* To Him be all the glory!

The following letter from Mr. Tinson, dated Kingston, May 9th, conveys the affecting and unexpected intelligence of the decease of our valuable brother Gardner, the pastor of the church in East Queen-street:—

Kingston, Jamaica, 9th May. 1838.

My dear Friend,—I am just returned from the house of mourning, from a scene of sorrow as unexpected as it is afflictive. Yesterday morning, a little before ten o'clock, our esteemed brother Gardner finished his course! We have now committed his remains to the tomb, and the mourners go about the streets. O that many might lay it to heart, and thus, though being dead, may he yet speak! His funeral was numerously attended, many merchants and others unconnected with the church were present; the pall was borne by six ministers of different denominations; the large chapel was full to overflowing; and many appeared to feel deeply.

The disease of which he died was what the medical men term congestive fever, occasioned, in all probability, by exposure to a heavy fall of rain, such as those who have never visited a tropical climate can hardly conceive of, and that immediately after travelling several hours beneath the unmitigated rays of a very hot sun. A day or two after he complained of pains in different parts of his body, and felt quite unwell during his evening service on Thursday last. He retired from the pulpit to his bed, and left it no more till he was carried to the house appointed for all living. How inscrutable are the ways of God! Here is one of his servants in the vigour of youth, only 31 years of age, removed from an extensive sphere of labour and of usefulness, with which he was just become thoroughly acquainted, and in which his influence was being widely felt! How solemn the warning to those of us who are left! Pray for us, that living and dying we may have but one single aim—the glory of Christ in the salvation of sinners. What infinite condescension that he should employ us at all! But he will have us learn that he can do without us; and that whatever he may permit us to convey to others, the treasure is in earthen vessels, that the excellency of the power may be seen to be his. It is somewhat remarkable that our brother had selected the passage in Psalm xcvii. 2, and actually prepared a discourse upon it for Sabbath evening, in reference to the death of two or three members of the church, which had recently happened; and do we not see in *his* death a practical illustration of the language, more striking and impressive than any studied arrangement of words could impart? Until within a few hours of his death, before the disease reached the brain, he was perfectly collected, and spoke of his approaching dissolution with composure. After requesting me to make various memoranda relative to his secular affairs, he endeavoured to comfort and encourage his deeply-afflicted companion, from whom, as her earthly stay and support, he was so soon to be removed; directing her mind to that all-sufficient Saviour, who is a Father of the fatherless, and a Judge of the widows. I said to him, "Brother, I hope Jesus, whom you have preached to others, is now precious." He replied, "*Yes, he is;* his grace is sufficient for me." In this solemn dispensation the church has lost an active and devoted pastor; the widow, a kind and affectionate husband; the helpless orphans, a tender and indulgent parent; and the community, a useful member.

Mrs. Gardner will probably send you more particulars as soon as she is able to write.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from June 8, to July 15, 1838, not including individual subscriptions:

Bethlehem, Pembrokeshire, collection at Association, by W. Rees, Esq	10	4	0
Crayford Female Association	5	0	0
Great Brickhill, by Mr. Theobald (1 16s. 4d., for schools.)	3	0	4
Collection at Northampton Street, St. Pancras	2	0	0
Haddington, Ladies M. S. for F. E.	1	10	0
Rayleigh, by Mr. Pilkington	6	1	0
Norfolk Auxiliary, by Rev. J. Puntis.			
Worstead	13	10	0
Salehouse	4	7	9
Bacton	1	16	2
Martham	3	7	3
Neatishead	6	2	2
Ingham	0	10	0
	29	13	4

Watford, Collection by Mr. Smith	34	14	7
Market-street do., by Mr. Carey	6	6	6
Collected by Mrs. Ricketts, Cutsdean	1	4	0
Leighton Buzzard, by Rev. F. Adey	28	17	4
Do., by Rev. R. Clarke	3	14	2
Newcastle Ch. in Weavers' Tower, by Mr. Banks	1	5	0
Hemel Hempstead, by Mr. Brice	40	17	6
Uxbridge, by Mr. Wilkinson	1	0	0
Waddesden Hill, by Mr. Grainger	4	0	0
Manchester, George-street Auxiliary, by Mr. White	27	0	0
Paington, by Mr. Troward	3	5	0
Amlwch, by Mr. Palmer	6	13	6
Wokingham, by Mr. Heelas	12	17	9
Leamington, by Mr. Cox	28	0	0

DONATIONS.

Mr. Lillycrop, *Exeter* T	1	1	0
Miss Huntley, *Bow*	2	0	0
Mrs. Moore, *Homerton*	2	0	0
Miss Davey, *Norwich*	10	0	0
Mr. G. Inglis, *Dum ermline*	1	0	0
John Baylis, Esq., *Ponder's End*	5	0	0
James Baylis, Esq. *Tottenham*	4	0	0
Mr. John Baylis, jun., *do.*	2	0	0
Mr. and Mrs. Stutterd, *Banbury*	2	0	0

For additional Missionaries to India.

Myles Ariel, Esq., *Bristol*	5	0	0
S. Cary, Esq., do.	5	0	0
J. C. Hughes, Esq., do.	2	0	0
W. Pollard, Esq., do.....	1	1	0
Mrs. Holland, do.....	1	0	0
Mrs. Bonville, do.....	3	0	0
J. G. Mansford, Esq., *Bath*.....	10	0	0
Mr. E. Hancock, do.	5	0	0
John Smith, Esq., do.....	20	0	0
Mr. W. Shackleford, *Oxford*	0	10	0
Mr. Butler, *Somers Town*	0	2	6
Rev. J. Medway, *Melbourne*.....	5	0	0
Richard Foster, Esq., *Cambridge*	10	0	0
R. Foster, Esq., jun., do.....	20	0	0
Eb. Foster, Esq., do.....	30	0	0
W. Adams, Esq., do.....	20	0	0
W. G. Ashton, Esq., do	5	0	0
Mrs. Cooke, do.....	5	0	0
Mr. W. P. Basham, do.....	1	0	0
E. Smith, Esq., do.....	5	0	0
J. J. Cribb, Esq., do.....	2	0	0
James Nutter, Esq., do.....	10	0	0
A. G Brimley, Esq , do.....	5	0	0
W. Elliotson, Esq., do.....	5	0	0
W. Saunders, Esq., do.....	5	0	0
G. E. Foster, Esq., do	5	0	0
C. F. Foster, Esq., do..	5	0	0
Edmund Foster, Esq., do.	5	0	0
Ebenezer Foster, Esq., jun., do.....	5	0	0
H. S. Foster, Esq., do..	5	0	0
Mr. John Lee, do.....	1	0	0
Mr. Joshua Tripling, do.....	1	0	0
J. Ingle, Esq., do.....	1	0	0
T. Bignold, Esq., *Norwich*, for first five Missionaries.....	25	0	0
E. Willet, Esq., *Norwich*.....	5	0	0
William Delf, Esq., do.....	5	0	0
Mrs. Davey, do..	5	0	0
James Cozens, Esq., do.....	2	2	0
John Cozens, Esq., do..	10	0	0
Mr. Josiah Fletcher, do..	1	0	0
Messrs. Gooderson and Moll, do.....	2	2	0
Friends at Earlham, near do..	5	0	0
X. Y. Z., *Norwich*.....	9	0	0
J. Wright, Esq., *Buckstone*	1	0	0
H. Culley, Esq., *Guton Hall*.....	5	0	0
Messrs. J. and J. Colman, *Stoke Mills*	10	0	0
J. Taylor, Esq., *Thrixton*	2	0	0
Mr. S. Delf, *Topcroft*	0	10	0
Mr. Jas. Burchem, *Antingham*	0	10	0
Miss Allen. *Norwich*	0	10	0
Mr. Cornell Tyson, *Thetford*.....	1	0	0
Mrs. Crane, *Norwich*.....	1	0	0
Mrs. R. Culley, do.....	1	0	0
Mr. Newbegin, do..	1	0	0
J. O. Taylor, Esq., do.....	1	0	0
John Culley, Esq., do.....	5	0	0
Mr. Macro, do.	1	0	0
Mr. Mackie, do..	0	10	0
H. Norton, Esq., do.....	2	0	0
Friend, by Mrs. Cozens, do.....	1	0	0
Canuel Dorkins, Esq., do.....	5	0	0
Rev. D. Thompson, *Fakenham*.....	10	0	0
Mr. Joseph Smith, *Norwich*.....	0	5	0
Mr. Hodds, do.....	0	5	0
Mites of Two Widows.....	0	1	0
John Foster, Esq., *Biggleswade*, for last five Missionaries.....	10	0	0
Mrs. Foster, do.	3	0	0
Mr. J. K. Hall, do.....	5	0	0
Blyth Foster, Esq., do.....	2	0	0
Mrs. Blyth Foster, do.....	1	0	0
Mr. Conder, do.	0	5	0
Mrs. Morton, do.....	0	3	0
Mr. Ryland, do..	0	10	0
A Lady, do.....	5	0	0
Miss Berkeley, *Leicester*	1	0	0
Mr. Pechey, *Biggleswade*.....	0	5	0
Mr. Joshua Malden, do.....	2	0	0
Mrs. Cale- Malden, do.....	1	0	0
Mrs. Meen, do.....	0	10	0
John N. Foster, Esq., do.....	2	0	0
Rev. S. Kent, do.....	1	1	0
R. Booth, Esq., *Coventry*	20	0	0
Mr. White, do.....	1	1	0
The Misses Franklin, do..	5	0	0
A Friend to the Cause.....	1	0	0
Young Ladies at Misses Franklins' Seminary	1	0	0
Mr. Robinson, do....	1	0	0
Rev. F. Franklin, do.....	1	0	0
Rev. N. Rowton, do.....	0	10	0
Mrs. Astley, do.....	0	10	0
A Friend, do.....	1	0	0
Mr. G. B. Franklin, do.....	0	10	0
Mr. W. Franklin's children and servants..	0	5	0
Mr. H. Newsome, do....	1	1	0
Juvenis.....	1	1	0
Mrs. Matherson, do.....	0	10	0
Mrs. Butterworth, do.....	1	0	0
The Misses Newsome, do.....	1	0	0
Mr. James Newton.....	1	1	0
Mr. Thos. Newsome, do.....	0	6	0
Mr. S. Dalby, do.....	0	10	0
Mr. T. Barfoot, do.....	0	2	6
Small sums in plate.....	2	5	4
Mr. Wilcox, *Birmingham*..	2	2	0
Mr. E. Timmis, do., for first five Missionaries.....	5	0	0
A Widow, do.....	1	0	0
A Friend, do.....	0	5	0
Two Friends, by Mrs. Spicer, do.....	2	0	0
Mr. and Mrs. Spicer, do.....	2	0	0
Mr. Trapp, *Birmingham*, per Rev. T. Morgan.	1	0	0
Mr. W. Jenkins, do.....	5	0	0
"Of thine own have I given thee," *Leeds*	10	0	0
Rev. T. Morgan, *Birmingham*, for 1st and 2nd Missionary.....	4	0	0
Collected by Mrs. W. Sing, *Bridgnorth* ..	2	0	0
Do., Miss Thompson, do.....	1	13	6
Mr. Ricketts, *Worcester*	5	0	0
Mrs. Harwood, do.....	1	0	0
Sundry small sums.....	1	1	0
A Friend, *Tewkesbury*	10	0	0
Miss M. J. Read, *Bradford*...	50	0	0
W. Stancomb, Esq., *Trowbridge*.....	50	0	0
W. Stancomb, Esq., jun.. do.....	20	0	0
John Stancomb, Esq., do.....	5	0	0
Joseph Stancomb, Esq., do.....	20	0	0
Miss Atwater, *Boddenham*...	5	0	0
Messrs. Pearce, *Bradford*.....	2	0	0
Rev. J. Seymour, do.....	0	10	0
Mr. Edmonds, do.....	1	0	0
A Friend, do.....	1	0	0
Mrs. Ralph, do.....	0	10	0
J. Slater, Esq., do.....	1	0	0
Mr. Cadby, do.....	1	0	0
Mrs. Cadby, do.....	1	0	0
Mr. E. Edmonds, do.....	1	0	0
Mr. Dunsdon, do.....	1	0	0
Paul Anstie, Esq., *Devizes*	20	0	0
W. R. Cartwright, Esq., do.....	20	0	0
B Anstie, Esq. and Lady, do.....	2	0	0
Mr. E. Anstie, do.....	1	0	0
Dr. Tomkins, do.....	2	0	0
R. Waylen, Esq., do..... ...	5	0	0
E. Randell, Esq., do.....	1	0	0
G. E. Sloper, Esq., do.	1	0	0
G. W. Anstie, Esq., do....	5	0	0
Isaac Leonard, Esq., *Bristol*.....	20	0	0

Robert Leonard, Esq., do., for last five Missionaries	50	0	0
John Hare, Esq., do.	25	0	0
Proceeds of Bazaar, by Ladies at *Northampton*	90	8	7
Miss Barnes, *St. Ives*	5	0	0
M. H. S.	0	10	0
Misses S. and E. Gill, *Manchester*	1	1	0
H. Goring, Esq., *Oxford*, 2nd donation	5	0	0
T. Bartlett, Esq., do.	5	0	0
J. B. Ulph, Esq., *St. Ives*	5	0	0
Mrs. M. Tebbutt, *Buntisham*	3	0	0
Mr. Goodman, do.	2	0	6
Mrs. Alderman Pirie, *Walworth*	3	0	0
Mrs. Hepburn, *Kent-road*	2	10	0
W. L. Smith, Esq., *Denmark Hill*, for first five Missionaries	25	0	0
Lady, per Mr. J. J. Smith	2	2	0
Mrs. Salter, *Trowbridge*, annual subscription for a girl in the boarding-school at Calcutta, to be called "Anna Fletcher"	4	0	0

For the Liquidation of the Debt owing to the Society.

Rev. Reynold Hogg, by Dr. Cox	50	0	0
Mrs. Stevenson, *Clapham*	10	0	0
Mr. D. Olney, *Tring*	5	0	0
Rev. J. Kingsford	2	0	0
Dr. Jephson, *Leamington*, by Mr. Burton	21	0	0
Messrs. Hearne and Veary	5	0	0
Collection at *St. Ives*, by Rev. J. Burton	15	14	10
Do. at *Buntisham*, by do.	13	16	7
Do. at *Haddenham*, by do.	3	0	0
Amicus, per post, 12,131 and 94,573	20	0	0
W. T. Beeby, Esq.	50	0	0

Donations for Miscellaneous Objects.

Of Friends at Reading, for Schools at Spanish Town, by Rev. J. M. Phillippo	3	0	0
Ladies' Society, Clapham, by Mrs. Browne, for Schools at Montego Bay, by Rev. Thomas Burchell	5	0	0
Central Negroes' Friend Society, by Miss Stacey, for Schools at St. Ann's Bay, by Rev. T. F. Abbott	20	0	0
——— for Schools, by Rev. J. Clark, Jericho	39	0	0

TO CORRESPONDENTS.

It is particularly desired that when our friends in the country send to Fen Court for Heralds or Quarterly Papers, they would not express themselves *indefinitely*, but mention the precise number wanted; bearing in mind that the Heralds are supplied gratuitously only to Ministers, Subscribers of 10s. or upwards, and Collectors; while the Quarterly Papers are supplied to all who contribute a penny a week or upwards to the Society. The Committee do not object to furnish a few extra occasionally where they may be required for presentation to individuals thought likely to subscribe to the mission, but they are anxious to confine the expense of printing and circulation of these papers, which is of necessity considerable within its proper limits.

Our worthy friend "Amicus" is thanked for his friendly hints, as well as for his acceptable contribution. He would probably be surprised to learn the amount of effort, in the direction to which he alludes, which has been made for years past.

Thanks are presented to Mrs. Hull and Friends, Watford, for a box of straw bonnets and another of useful articles of dress, intended for the schools at Montego Bay; to Mrs. and Miss Grey, Jersey, for a box for Mr. Phillippo, Spanish Town; and to the Church and Congregation at Reading, under the care of Dr. Perrey, another for Mr. Dendy, Salters Hill. Also, to an unknown friend at Bristol, by the Rev. T. S. Crisp, for an embossed copy of St. John's Gospel, for the use of the blind.

A box has also been received from Mrs. Barratt, Salisbury, to be forwarded to Mr. Reid, Jamaica; and a parcel of Reports, &c., from Miss Jacobson, Watford; also from Mr. Pengilly and friends, Newcastle, a box for Mr. Phillipo; from Mrs. Williams and friends, Reading, a box for ditto; from friends at Ipswich, a case for Mr. Hutchins; from Mr. Abbott, Bishops Hull, a box for Mr. T. F. Abbott; from Mrs. Coultart, a box for ditto; from Miss Paine, Hammersmith, sundry Magazines; from friends at Bury, a box for Mr. Quant. Two boxes have, also, been received for Mr. Burchell; and a case for Mr. Knibb.

IRISH CHRONICLE.

AUGUST, 1838.

Subscriptions and Donations received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; SANDERS, 104, Great Russel Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by Mr. J. HOPKINS, Bull Street, Birmingham; by Mr. J. H. ALLEN, Norwich; and by any Baptist Minister, in any of our principal towns.

Denis Mulhern, under date of April 2nd, writes to Mr. Bates:—

My Scripture-reading engagements during the last month have been much the same nature as usual: on some occasions I have been heard with attention, and not without some indications of profit on the part of those who heard; while in many other cases I have been, as usual, opposed by the advocates of popery: in these cases, I have always adhered, as far as practicable, to the directions of the committee, to avoid controversy, fully convinced that the most effectual way to cast down Dagon is to set up the ark of God; for, in the same proportion as the precious truths of the gospel are understood, the superstitions of popery are sure to be rejected. And permit me, dear Sir, to say that I am more than ever convinced, that were the friends of true religion to spend the time in reading and explaining the Scriptures, and setting forth the simple truths of the gospel, that they do in endeavouring to disprove the unscriptural tenets of the Church of Rome, they would be more successful in bringing sinners to Jesus, and the blessing of the Lord would more manifestly attend their labours—for "faith cometh by hearing, and hearing by the word of God."

With regard to appointed engagements, I have, during the last month, endeavoured to lecture or preach on *seventeen* different occasions to congregations generally well attended. On the 9th, I preached in our school-house at Kilanumera, in the county of Leitrim, for a congregation rather larger, I think, than I have ever had here before. No other person preaches in this village, nor, as I am aware, in this parish (a district of country extending perhaps four or five miles in every direction), except the minister of the Established Church, who, on every Lord's day morning at twelve o'clock, delivers a discourse in the parish church. So that notwithstanding all that is being done by the friends of Jesus for the spiritual melioration of this benighted people, it may still be said in reference to this spot, "The harvest truly is plenteous, but the labourers are few." May the Lord of the harvest soon employ more, and make such as he has sent to the field faithful unto death!

On Lord's-day, the 25th, I preached twice at Easky. In the evening, the small house where we assembled was literally crowded. This appears to me an interesting spot: here are a few Baptist Christians who, I trust, are holding forth the word of life to their neighbours, some of whom are inquiring the way to Zion; while popery, in this immediate neighbourhood, seems more enfeebled than in many other parts of the country!

Again, under date of June 2nd, he writes:—

In reviewing my labours for the last month, I feel much cause of thankfulness and gratitude to the Father of all mercies for his supporting grace so freely exercised towards one of his weakest and most worthless servants. O that I could exercise more Christian zeal for the promotion of the Redeemer's cause, and more untiring exertion in the prosecution of the work in which it is my privilege and happiness to be engaged. I see sinners daily on the right hand and on the left dropping into an awful eternity, and perishing for want of a knowledge of the precious Saviour of whom the Bible so plainly testifies:—"they will not come unto him that they might have life!"

In reckoning over my journal, I find forty-one family or school visits, sixty-seven tracts distributed, and that I have visited and preached at Mullifarry, Crossmolina, Carramore, Kilglass, Tullylinn, &c., in all seventeen times, to congregations varying in number from seventy to eight. At all these stations the people manifest an anxious desire to hear the gospel, and I doubt not the congregations will considerably increase in the country, when the poor people get a little relieved from the pressure of labour in the fields, at which they are all now busily engaged. On this account I have had sometimes, during this month, to wait for the

people to assemble, from six in the evening, when this was the hour appointed, till eight.

Again, June 30th :—

At the close of another month, I feel abundant cause of renewed thankfulness to Almighty God, and renewed diligence and exertions in the good cause. Since my last, I have endeavoured to carry the Word of Life into many of the back streets and lanes of this town, where, notwithstanding the long-continued exertions of our Society and others, ignorance, inattention, and indifference to the concerns of eternity, still awfully prevail. Still even here much good has been done. And I am fully convinced, that every faithful effort to rescue this people from moral darkness, by reading, and expounding, and distributing among them the word of God, will meet his approbation, and finally prove abundantly effectual here as well as every where else; therefore, instead of feeling discouraged at the slow and almost imperceptible progress of the gospel, I, for my own part, would thank God, and take courage. Indeed, I often feel encouraged, even under discouraging circumstances, on remembering that the gospel must ultimately prevail, and have free course, and be glorified. But God works by means. His people must therefore persevere in reading and expounding the Scriptures, and above all in praying for the conversion of sinners, and the progress of divine truth.

In my journal for this month, you will find sixty-nine visits recorded. On most of these occasions I have had an opportunity of reading and expounding the Scriptures for persons in a family capacity ;—and although in some of the families where I visit I am merely *tolerated* to read, on account of a fear to incur the displeasure, yet, in the majority, I am well received, and requested to continue my visits. Where I cannot read, I generally leave a tract or two, which I find are commonly read by persons who would not venture to handle the Scriptures. I also enjoy many opportunities of conversing with individuals where reading is impracticable ; and I hope, when I get more generally acquainted in this town, that my opportunities of usefulness in this way will increase.—May the Lord grant that my faithfulness and diligence may also increase! You will be glad to learn that I have succeeded in establishing a weekly lecture in Barnaderig Row, where from ten to fourteen persons, who hardly ever hear the gospel elsewhere, are in the habit of regularly attending.

Adam Johnson, date March 31st, writes to Mr. Sharman :—

Feb. 18. Read in the house of John M. the third and fourth chapters of John ; and before I ceased reading, the house was almost thronged with persons who came to hear my Irish Testament read. The poor man, although a Roman Catholic, seemed to love the truth, shed tears abundantly, and said he was heartily sorry he could not read a book which told so much of the Saviour. I read for them many of these precious promises which are contained in the word of God, exhorting them to repent, and turn from their sins, and to love and serve that God who first loved us, and "gave his only-begotten Son, that whosoever believes on him should not perish, but have everlasting life." They all thanked me for my visit, and requested that I should come and read for them as often as I could. But, from the thirst for spiritual knowledge that exists in this neighbourhood, I am not able to attend to half the places I am asked to.

John Monaghan, April 30th, writes to Mr. Sharman :—

On the 4th instant, having visited a man who about three months ago refused to hear the Scriptures read in his house, on the ground that they were prohibited by his priest, and to whom I then gave a tract, called "The True Catholic," which he said he would not take were it not merely for its familiar title. On entering the house, I found him sitting close by the fire, with a Testament on one knee, and the tract on the other—reading alternate portions in each. On inquiring where he had got the Testament, he told me that on reading the tract, he found it was very good ; and as it referred to the Scriptures, that he borrowed the Testament to see if the passages were fairly quoted or not. "But now," said he, "my curiosity has turned out well, for it has brought me to the conclusion, that the Testament is not what it was represented to me, but that it is the unerring word of God : I will therefore read it in future." I have since visited this man, and have reason to believe that he is frequently engaged in this laudable work.

On the 4th instant, visited John I——s also, when I read the thirteenth of Romans. Being induced from a certain motive to select this chapter, I made some observations as I proceeded ; particularly from the eighth verse to the end of the chapter. And I have some good reason to hope, that the Lord has been pleased to bring his own word home with power to the minds of two individuals at present, whose violent and angry spirit towards each other has been since that time turned into love and kindness.

Patt Brennan, April 30th, writes to Mr. Sharman :—

I am in the habit of visiting a poor family in D., to whom, I trust, the Lord has blessed his word. The woman has been confined to the bed of affliction for six months past. I

have visited her every week to read, and speak to her about the way of salvation. The poor woman has such a love for what she heard, that she gets her daughter to read the Testament for her; and if she meets with any thing she cannot understand, she will mark it until I come. I visit another family in the same neighbourhood, that I have strong reasons to believe has benefited by hearing the Word of Life. They have the Scriptures in the house, and read it very carefully. The priest spoke to them some time ago, about reading the Protestant Book, as he called it. "I never will part with that Book," said the woman, "for it is the Book of God." "Well," said the priest, "you have done with me." "If you done with me," said the woman, "for reading and hearing the word of God, I have no objection." So the priest went away in a rage, and the poor woman has not troubled him since, and I hope she never will.

Again, 30th June:—

In my last journal, I mentioned that I was in hopes that the brother of a priest would be baptized soon; now I am happy to say that my hopes have been realized. On the first Lord's day of this month R. T. and J. C. were baptized, and added to our little church. This man has been the second Roman Catholic that the Lord has been pleased in his mercy to add to his church during the last quarter. May the Lord hasten the time when the little one will become a thousand, and the small one a strong nation! When I first visited this man he was a bigot, and very ignorant of the way of salvation as it is revealed in the word of God; but it pleased the Lord to bless the reading of his own word to his soul, and to grant him a desire to hear it. He was one of those, in human estimation, that would be the last to submit his judgment to the standard of truth, for it may be well said that the lion is turned into a lamb. His wife is also weaned from the soul-destroying system of popery, and I trust she loves the truth. She acknowledges that it was the change that she discovered in her husband's conduct that first gave her a desire to hear the word of God. From this we may learn the importance of letting our light so shine before men, &c. Cregg has been educated in one of our schools, taught by that useful and faithful man, John Monaghan. He did not miss any opportunity of impressing the truth on the tender minds of his pupils, and now he has cause to rejoice that it is appearing like the bread cast upon the waters. This young man's father and mother I trust have been brought to the knowledge of the truth; his father is a candidate for baptism. I have been kindly received by the people this month, and I have reason to say that I met with several useful opportunities. May the Lord grant a blessing to his word, and his holy name shall have all the glory!

Mr. Bates, July 3, writes to the Secretary:—

Dear brother,

This last month nothing of importance has transpired. I have been enabled to pursue my labours as usual, and by the blessing of God I hope I shall not labour in vain. This country, and this province in particular, is in a very different state now to what it was thirty years ago, as regards the means of religious instruction. In my rambles one day over the bogs about Mountain River, I took up a book, in which was an extract from the Hibernian Society for 1806, speaking thus: "The province of Connaught, in the west of Ireland, seems to be the most destitute of instruction of any part of that country. *Only two ministers in all this extensive district are reported as known to preach the gospel.*" Now there are not only two, but many; and I hope that the Lord may crown our labours with success.

The schools this last quarter have not been very well attended. The reason, however, of the children's absence does not arise from any dislike to our mode of instruction, but from their engagement in the field at labour. The school at Kilcummin is very thin, and has been for a short time, which has arisen from the persecution of a friar in that neighbourhood. Several times he has visited the school, and turned the children out; but by and bye I hope that the storm will blow over.

A short time ago I received a note from Mrs. West, saying that she had sent me a box containing books, premiums, &c., from London. Several times I went to the carrier, to see if he had arrived, thinking every day almost as long as a week. But at length he came. One morning, while I was at breakfast, a knock was at the door, and I immediately looked out of the window and saw the carrier with the box of books. The door was instantly opened, and the box brought into the kitchen. I wanted no more breakfast now the books were arrived. Out came my knife to cut the strings, forgetting at first the economy that I had been taught at home, in striving to save the string and paper, that I might have it preserved to tie up any parcels of my own that I might have to send. Very soon, however, the box was uncorded and opened, and all its valuable articles, books, frocks, shirts, bibs, &c., were all laid open to view. My heart beat with gratitude on account of the kindness of our English friends, whilst an observer might have witnessed a few tears stealing down my cheek, and falling upon the ground. Thanks, many thanks to the Committee for their valuable present, as the Condensed Commentary appears as if it would be useful to myself, and, by the blessing of God, make me useful to others. Thanks to all the other good folk of England, both known and unknown, for

the frocks, bibs, buttons, thimbles, and other articles too numerous to mention, which are sent for the poor children. I often wish that our kind friends could see and know the hearts of their missionaries when they receive them, and could see the poor children to whom they are given. Their little eyes will shine, their faces smile, and their little hands rub one against another for joy as they receive one of these premiums for their good behaviour and constant attendance. But then there is a Commentary for each reader, and I am sure that they will feel thankful, very thankful for your kindness too. May the Lord bless the givers and bless the receivers! May we all have more of the liberality of the poor woman, more of the love of John, more of the zeal of Paul, and more, much more of the spirit of Jesus, then all will be done for his glory.

The presents you have been kind enough to send for myself and the readers are valuable in themselves, but then they show that you do not forget us. We are in a dark corner of the world, and shut out from many advantages and many opportunities of increasing our knowledge which others enjoy; but we are not forgotten. Our kind friends in England send us books, frocks, and bibs; but in addition to all this, I am sure that they remember us at a throne of grace. Brethren, pray for us when kneeling at a throne of grace, that the word of the Lord may have free course and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men, for all men have not faith. It is a blessing to have a Bible in a Christian country, but much more so when you are dwelling in a heathen land. In order for British Christians to know what the Bible has done for them, they must go to Ireland, or some heathen country, and see what the people are without.

A few hours after I received them, I gave Mr. Mulhern his, and putting it under his arm, he went home with his heart beating for joy. In the evening I took Mr. Mullarky's up to his house, and those two readers who live in the country have theirs in their own possession.

CONTRIBUTIONS

From June 20, *to July* 12, 1838.

Joshua Vines, Esq., by Rev. Dr. Murch				5	0 0
A Friend at T., by do				5	0 0
Collected by Rev. S. Davis:—					
Rev. W. Dovey's, Rotherhithe	4	5	8		
Mr. S. Wilkin, London	2	0	0		
Brighton	5	3	5		
Newbury	13	8	6		
Whitchurch, Hants	6	0	6		
Andover	6	10	0		
Broughton and Wallop	7	7	2		
Longparish	3	0	6		
Saffron Walden	7	7	2		
Tottenham	2	10	0		
				57	13 4
Rev. J. Pilkington, Rayleigh:					
Subscription	1	1	0		
Church at Rayleigh	2	0	0		
				3	1 0
J. M., Subscriptions, by Mr. Stanger				1	0 0
A Friend, by the Rev. C. Elven				100	0 0
Westgate Juvenile Missionary Society					
Bradford, Yorks., by Rev. — Dowson				4	0 0
Woolwich Auxiliary, by Mr. Wates and Mrs. Robson:—					
Baker, Mrs.	0	4	4		
Beaven, Mrs.	0	1	1		
Cox, Mrs.	0	6	0		
Champion, Mrs.	0	6	0		
Coombs, Mrs., and Children	0	6	6		
Freeman, Rev. A.	0	10	0		
Freeman, Mrs. J.	0	6	0		
Fisher, Miss	0	1	1		
Gardner, Mr.	1	0	0		
Gregory, Dr.	0	10	0		
Kirby, Mrs.	0	10	0		
Murry, Mrs.	0	4	4		
North, Mrs.	0	4	4		
Robson, Mrs., and Friends	0	17	4		
Strother, Mrs.	0	10	0		
Sharp, Mrs.	0	6	0		
Strong, Mr.	0	6	0		
Tame, Mr.	0	4	4		
Tame, Mrs.	0	4	4		
Titford, Miss	0	2	2		
Turner, Miss	0	6	0		
Whitemao, Mr.	0	6	0		
Waller, Mrs.	0	4	4		
Wates, Mrs.	0	4	4		
Wills, Mrs.	0	10	0		
Young, Mrs.	0	6	0		
Donation	0	2	6		
				8	19 0
Mr. Cobb, Margate, (ann)				2	2 0
A. Z., by Mr. Dyer				5	0 0
Mrs. Mileham, (ann)				1	1 0
Great Brickhill, by Mrs. Theobald				2	7 10
Collected by the Rev. C. Sharman, Coolaney:					
Armstrong, John, Esq.	1	0	0		
Armstrong, Mrs.	1	0	0		
Duckworth, Captain	1	0	0		
Duke, Robt. K., Esq.	1	0	0		
Jackman, S., Esq.	1	1	0		
O'Harn, C. K., Esq.	3	0	0		
Parke, Lady	1	0	0		
Parke, Major	1	0	0		
Shepherd, Noble, Rev.	0	10	0		
Wood, Mr.	1	0	0		
				11	11 0
By Rev. J. M'Carthy:					
Bagnall, W., Esq.	1	0	0		
Leamon, J., Esq.	1	0	0		
Bagnall, Widow (dec)	1	0	0		
Acres, Widow	1	0	0		
				4	0 0

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